

Life story of Mary Kadashon *File*
Ondatie



THE
Alaskan Indian Princess Kadashon

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A LONG the southeast coast of Alaska lies one of the most picturesque portions of our country. Extending for over three hundred miles is a strip of mountain coast, fifty to seventy-five miles in width, and for some five hundred miles further southeast, the last three hundred miles are fenced from the ocean by a wonderful maze of over one thousand forested mountainous islands, called the Alexander Archipelago. These islands are separated by glacier-cut channels, called sounds, straits, etc. They are divided from the mainland by Cross Sound. Chicagoff island lies on one side of the sound, and Mt. Crillon, one of the Chilcut range, and Cape Spencer, directly opposite. A remnant of the Thlinget and the Hoonah tribes still occupy both sides of this Sound.

In 1881, in Hoonah, their principal village on Chicagoff island, our Presbyterian Board erected a school house and teachers' residence.

About this time a little Indian maiden called Ondatie played happily on the shore of this beautiful island. She was dressed in what was left of an elaborately embroidered gar-

ment made of animal skins. Sometimes the parkas, or native dress, was made of breasts of birds or skins of fishes. Her's was an heirloom, and much treasured by generations before it belonged to Ondatie. Unkempt and ragged as she was, she did not mind it; she loved her wild, free life, and could not be induced to attend the school where she would be shut up in a house. She wanted to be as free as the birds about her, and was content to nest with her people. Her father was Chief of the Thlinget tribe, and bore the name Kadashon. Her mother was a woman of unusual strength of character; an earnest thinker, and a born leader. It was she who planned and prepared the great annual feasts. It was she who led the dances, which were ceremonial, and taught the Indian rites. Nor did she fail to lead her children to believe in the unseen Great Spirit, and to pray to him with a faith and trust we might well emulate.

Her faith was often tested, and at no time more sorely than when her people died off in large numbers from starvation and want, caused by the duplicity of the fur traders, who, after getting the Indians intoxicated, bought all their furs with counterfeit money and departed, leaving them with little to protect their persons or to provide for themselves.

One day when her family were without food she prayed to the Great Spirit that he would send one of his creatures to them that they

could eat and not die. She stood in the doorway of their home on the beach, shading her eyes with her hand; she peered longingly down the shore watching for the answer to come. As she looked, the "Great Spirit's messenger," the crow, flew by her and lighted on something white that had washed ashore. She called her husband and said, "Go, the Great Spirit's messenger has told me where we may get food and not starve. Go; see he has sent our brother, the great white fish, to us. Let us eat and not die."

Surely God heard her prayer; for this kind of large edible fish is rarely found along the Alaskan coast.

This same simple, childlike faith is possessed by her daughter Ondatie, but in a greater degree, because she has since learned that the Great Spirit is the Christian's God and our Heavenly Father, who watches over and supplies every need of his trusting children.

One of the many transactions which took place at the Indian feasts were the marriage alliances, made between members of different tribes, as it is not their custom to marry within their own tribe.

At one of these feasts Ondatie was affianced to the son of a neighboring chief, and later on was claimed. Not wishing to marry the young man, she decided to go away and to attend school. She entered the boarding school at Haines in the Chilcut valley. Here

she came under Christian influence, and before long was led by her native teacher named Frances Willard to accept Christ as her Saviour. Since then it has been her earnest desire and steady purpose to become a missionary to her people.

When asked if her mother was a Christian she sadly replied: "My mother died when I was a child before any missionary came to us." She longs to go back to Hoonah, where her mother taught her people their heathen rites, and there tell them of the Saviour whom she loves and serves. She is sure she has received a direct call from God for this service. When under much exercise of soul in behalf of her beloved people, she was given a vision which is indelibly impressed upon her mind. She beheld a wonderful light, and in the midst of the glow there shown a cross of brilliantly burnished metal. A voice of great tenderness spoke to her and told her she must go East and there prepare herself to be a missionary to her own people.

As no modest Indian maiden will raise her eyes to look into the face of a man when he speaks to her, she did not dare to look up. She has since greatly regretted this, for she feels she would surely have seen the face of Jesus. Fearing she would be misunderstood if she then told of her vision, she pondered over it in her heart, and prayed continually that the Lord would provide some way for her

to become a missionary. After a while the mission at Haines was temporarily closed, and Ondatie, now called by the Christian name Mary, was sent to the Sitka school. Here the long-desired opportunity to go East came to her. The Superintendent told her that Christian friends had written to him offering to educate an Alaskan Christian girl to become a missionary to her own people. She ventured then to tell her vision, and gratefully accepted the offer as an answer to her prayers.

She was sent East to the Indian school at Carlisle, Penn., where she remained for eight years. When there the friends who had supported her were obliged to withdraw their support, but Mary had learned that she could trust her Heavenly Father, and she looked to Him to provide the means. In most unexpected ways it came.

At this time she became possessed with a great longing to go to Northfield for a course of Bible training and other instruction which would more fully equip her for her life work. As was her custom, she took it to the Lord in prayer, and the answer came through a circle of girls who wrote to Carlisle for an Alaskan Indian girl to go to Northfield to be trained to become a missionary. She went, for two years, and received the necessary instruction and was fully ready to return to Alaska, when her prayers were again answered and the way was opened by our Home

Mission Board to become one of their missionaries, and she is now in Alaska.

At the March meeting of the Home Missionary Society of the Central Church, Rev. Robert M. Craig told the life story of Mary Kadashon, which appealed strongly to all present, with the result that her support was assumed by our Home Missionary Society. So Ondatie, now Mary Kadashon, will be at Sitka in the Mission Training School, and will teach and work among her native tribe, the Thlingets, refreshing her memory of the language and dialects, and acquainting herself with the industries specially adapted to the needs of her people.

Meanwhile, we hope, changes will be made at Hoonah station, which will make it possible for a young woman to be a missionary there. In another year she will probably fully realize her heart's desire, and be settled there among the ten clans of the Thlinget tribe, which are a hardy, self-reliant, industrious, self-supporting, warlike, superstitious race, whose very name is a terror to the civilized Alutes of the West.

You are asked to pray for our Alaskan Indian sister, that she may be greatly used of God in spreading the Gospel of our blessed Lord among these people, helping them to become Christianized, civilized and educated.

S. S. PADDOCK.

*William Benson
a Sitka pupil*

Klawak

How the Light Was Carried



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How the Light Was Carried.

The entrance of thy Word giveth light.—*Ps. cxix* : 130.

Klawak is a little native Alaskan village situated on the western side of Prince of Wales Island. A short time ago Klawak was in darkness. Now the call comes for more light. How the light entered and the plea for more is told us by our native Alaskan preacher, Rev. Edward Marsden. In company with the engineer and one deck hand Mr. Marsden left Saxman in the little steam launch *Marietta*, sailed north to Sitka, then to the west side of Prince of Wales Island to Shakan, which was reached after a two days' run from Sitka. The natives welcomed him most heartily, and came together for a conference. The Shakan people have never had a missionary among them, yet they have learned to respect and keep the Sabbath from the example set them by Christian natives either from Sitka, Howcan or Wrangel. There is a large saw-mill at Shakan which gives employment to many of the natives. After leaving Shakan, Mr. Marsden stopped at Tuxecan and then at Klawak.

Of the people at Klawak he writes: "They had been looking for me for some time, and as soon as we called word was sent around that I had arrived. They at once assembled in a certain house that was used for their meetings, and in this assembly I talked freely

with the people and they did the same with me.

“Before I explain to you the situation at Klawak, a word concerning the place and people seems appropriate. Klawak is situated about half way on the west side of Prince of Wales Island, seventy miles north of Jackson and eighty from Shakan. It is well protected from the severe winds, and large steamers can enter its harbor. There are some salmon streams nearby, and from these streams the cannery at that place gets some of its fish. The people are very thrifty, and I was informed that they made excellent hands in the cannery and on the steamers. They raise but very few vegetables. They live in comfortable cottages. Once the Government maintained among them a day school, but owing to lack of funds the school was discontinued some four years ago. Once in a long while some native Christian and some missionary would give them a short visit. Until this last winter they were very much addicted to the use of rum. But a young man by the name of William Benson, who was at one time *a pupil at the Sitka School*, came to them and instituted amongst them a Christian work according to the methods of the Salvation Army. Although he himself was so limited in his training and so limited in his knowledge of God’s Word, yet with a fully consecrated heart and a determined will to win them to the Saviour, he commenced his earnest labors and he has now nearly all of Klawak for the Master. Thus the people were so willing to listen to me.

“They are about 200 in number, and nearly all of this number is Christian, although not of course in the highest degree. They have altogether discontinued their rum habits;

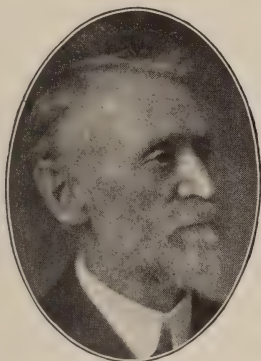
they rest and worship on the Sabbath day; they hold prayer-meetings three times a week. I noticed that the seed is sown in their midst, and this is all that William Benson can do, to sow in their hearts as best he can the few seeds. But they need a missionary. They cry for him. They want him to come.

“I asked them: ‘How about the missionary at Howcan? Will you be satisfied if he visits you once a month?’ They responded: ‘We all want him to come and visit us once a month, but it will be very hard on him and his people. He has to travel seventy miles, and in bad weather his travel will be attended with unforeseen dangers. His people at Howcan need his continuous services and attention, but we would be only too glad to see him here and listen to the Gospel that he may preach.’

“I again said: ‘This being the case, all of you here at Klawak then must earnestly pray for the continuous services and attention of a new missionary.’ ‘We do earnestly pray for his coming,’ they responded. ‘Let us all pray for your new missionary,’ I said. ‘But you will know this, brethren, that the finding and sending of a new missionary is no easy thing. You must wait and see what the Lord will do for you. You must wholly trust and love Him. You must leave all other things behind and walk faithfully in His way. He will listen and answer your prayers.’”

Shall the call for more light be unheeded!

A Short Biography



REV. S. HALL YOUNG, D.D.

*Representative of the Board of Home
Missions for Alaska*

DR. YOUNG was born in Butler, Pennsylvania, September 12, 1847. His father was Dr. Loyal Young, pastor for thirty-six years of the Butler Church. S. Hall Young graduated at Wooster University in 1875, and at Western Theological Seminary, Alleghany, in 1878.

He immediately took commission under the Home Mission Board for work in Alaska. He arrived at Wrangell, Alaska, in July, 1878, and remained in that work for

ten years. In 1879 he erected and organized the First Protestant Church built in Alaska. He did the work of exploring and founding missions throughout all of that archipelago, traversing over 15,000 miles by canoe, founding a training school, and establishing missions among the principal tribes.

He successfully fought and conquered the superstition of witchcraft, the old medicine dances and persecutions, the making of native rum from molasses, and established the religion of Jesus Christ in their stead.

In 1888 he left Alaska in order to educate his children, and had pastorates in the States until 1897. In that year, the year of the great Klondike excitement, he was chosen to go to Alaska and establish the work among the white miners. After a year of strenuous labor in the great camp of Dawson, he organized a Presbyterian Church there on Easter Day, 1898. Being on Canadian ground he afterwards turned over that organization to the Canadian Presbyterian Church, and in its place took over from them the church of Skagway.

Coming east he aroused great interest in the churches and went back in 1899 with four other ministers, establishing them at var-

ious towns in the interior of Alaska. Since that time he has been acting as General Missionary for Alaska, and has kept on the frontier, following all the new stampedes, and as far as possible establishing churches and missions in the new towns. Thus he has established missions at Eagle, Rampart, Nome, Teller, Council, Fairbanks, Cleary, Cordova, Iditarod, Flat City, Ruby, and branch missions at other places. In order to do this work, he has had to travel long distances by steamboat, by canoe, with dog-sled, and on foot, traversing this wilderness and preaching the Gospel where it had never been heard before.

The spring of 1912 he had to go to Presbytery which met at Cordova. He was at Iditarod in the remote interior at the time. In order to attend that meeting he had to go with his dog team across three mountain ranges and two valleys, five hundred and twenty miles from Iditarod to Seward, then taking the steamboat two hundred miles on to Cordova.

In addition to preaching the Gospel, Dr. Young has founded hospitals, reading rooms and other institutions of like nature where practical, ministering to the souls, minds and bodies of the miners. He is as well known,

and has as wide influence as any other man in Alaska. He has made his appeals in person or by published letters to the church, and as far as possible, selected fitting men to carry on that great work. He has seen the white population of Alaska grow from less than two hundred to about fifty thousand, and its material wealth advance in greater proportion.

He is now the special Representative of the Board of Home Missions for Alaska. He is assisting the Secretary of the Board in corresponding with the Alaska missionaries, selecting new men for the field, equipping missionaries and missions with whatever is necessary to carry on the work, preparing literature and lecturing. He has several beautifully colored illustrated lectures ready for all kinds of assemblies, besides other lectures with the map. Dr. Young is the author of two books recently published which have already attained to a large popularity: "Alaska Days with John Muir" and "The Klondike Clan." These embody experience in mission work in Alaska.

He claims to be a younger man physically, with more zest and enjoyment of life, than when he went to Alaska more than forty years ago.

Danny Hill
H. F. 1

GOOD NEWS FROM ALASKA



THE TRAIL OF PRESBYTERIAN
HOME MISSIONS

THE BOARD OF HOME MISSIONS
of the Presbyterian Church in the U. S. A.

156 Fifth Avenue New York City

HARVEY C. OLIN, Treasurer

ALASKA.

As the facts concerning the resources of the great Territory of Alaska come slowly into public view it bulks not less but larger in the interest of the country. We no longer feel, as Congress did when Alaska was purchased, that the price was exorbitant, for the seven million two hundred thousand dollars paid for it in 1867 were more than covered by the catch of salmon alone in 1902. The Alaskan mines have sent to Seattle alone fourteen million dollars in gold dust and bullion—almost twice the purchase price of the Territory. In 1901-2 the total output of gold in Alaska was more than four times the amount paid to Russia. The fur companies have paid into the United States Treasury in the last thirty years more than Alaska cost us.

Meanwhile the output of gold, copper and other minerals is steadily increasing. Railways are being built, and there is even talk of at some time connecting the Aleutian Islands with Siberia by a railroad tunnel. Remote as that time may be, the time is now at hand when the Church should do not less but more for the development of Christian civilization along those stormy coasts.

The past year has been one of persistent and faithful work on the part of our missionaries and teachers.

SAXMAN.

Saxman, the first station one approaches in a trip to Alaska, has for its missionary the Rev. Edward Marsden. He has been successful in strengthening the Church and in helping the natives in certain

industries which will enable them to have permanent homes instead of living the nomadic life of the past generations.

With his little steam launch, the "Marietta," he continues to visit islands fifty or sixty miles from Saxman in various directions, where small settlements of natives are found without any gospel message or culture except such as he is occasionally able to give.

The great need of that station has been a medical missionary who could visit these native settlements from time to time in a professional way, ministering to their physical needs, for which they now have no one to care, and at the same time bringing them the gospel message. The Board has just appointed for this service John L. Myers, M.D., a graduate of Park College and of the Kansas City Medical College. He enters upon his work in April and will have a field of large and pressing usefulness.

WRANGELL.

A few miles north of Saxman is Wrangell, where for many years we have had both an American and a native church. The Rev. B. F. Miller became minister to both churches in 1903. The conditions there have been unusually hard. There has been a serious diversion of people from the church, but all the services have been maintained, and the faithful little bands are not without hope of recovering the ground that had been lost. By the developing of mining interests in the regions round about, Wrangell is likely to attract an increasing number of people.

KASAAN.

Not far west of Saxman is the new settlement of Kasaan, to which last summer the Rev. D. R. Montgomery went from his station at Jackson. The people of Kasaan had been earnestly appealing for gospel privileges and on the seventh of June the Presbyterian church was organized.

The importance of this village consists in the fact that the Kasaan Bay Mining Company has extensive interests there. The failure of the company last October changed somewhat the plans which our missionary had for building, but he is expecting that things will revive during the spring and summer, if not under the present management then probably under a change of hands. At Karta Bay, only a few miles distant, during the fishing season there are gatherings of natives with whom our missionary is in constant touch. Sometimes they come in a body to the village in order that he may give them religious instruction. Mr. Montgomery writes: "The work has been very pleasant and reasonably encouraging. The native services have been fully attended and entered into with characteristic warmth. In the evening we have had an average white congregation of twenty or twenty-five, besides all English-speaking natives. I have reason to believe that the congregations would have been larger had there not been a general exodus during the early winter."

Another mining camp, twelve miles from Kasaan, is Hollis, which our missionary also occasionally visits, as well as Hole-in-the-Wall, ten miles in the opposite direction, where there are sometimes hundreds of men at work upon the smelter.

In view of these varied opportunities it was thought best to locate Mr. Montgomery permanently at Kasaan. Meantime we have been able to give only occasional service to the Indians at Jackson, but the Board has in contemplation sending a missionary to that field as soon as the right man can be found.

KLAWOCK.

The Rev. David Waggoner, our missionary, reports a very interesting year. He writes: "Early in June we held our communion services. Eight candidates presented themselves for admission to the church. Seven were received on profession and one by letter. In the afternoon a baptismal service was held in place of our regular Sabbath-school. Sixteen children were presented by their parents for baptism. This was the first infant baptism performed in our church.

"Christmas was a bright spot in our work. We had a splendid exercise from the Board of Publication and Sabbath-school Work. This was added to with anthems and a few recitations on the Christmas time. Some of the ladies from the Fifth Avenue and Brick churches had sent us a large number of presents for our people, and a former schoolmate sent us four dozen Bibles for those who could read. How I wished that night that the givers could have seen the joy of their brothers and sisters who received the gifts.

"Our children spend a great deal of time with their Bibles, getting their verses to read in the Endeavor meetings. We have four such meetings every week. They bring their Bibles to school for

the teacher to help them on their verses. Even the little first-reader pupils try to get easy verses. Our Christmas not only gave us a happy, joyous time but is bringing blessings every day.

“Our winter communion service was very helpful in a great many ways. Seven were received into the church on profession of their faith.”

JUNEAU.

The American church has had a successful year. It is more fully organized than it has ever been, and the growth of the town will make it a still more important station. The Rev. James H. Condit continues his faithful ministrations.

The native church, the Rev. L. F. Jones, missionary, has been strengthened by the improvement of its property and by the erection of a native social hall. In the building of this gathering place for the natives the Indian boys did a good deal of the work. It will be a center of helpful influence to the natives who, without it, were often tempted to frequent places ruinous alike to body and soul.

Services have been maintained at Douglas Island also, with a better attendance than usual and better spiritual results.

HOONAH.

Passing west from Juneau we come to the island of Hoonah, where the Rev. William M. Carle has been missionary for the past five years, and where by earnest and spiritual work a good native church has been gathered. The opposition of evil-minded white people has counted a good deal against the work there, as in other places in Alaska, but it has

been resisted with courage by the missionary and with a good deal of Christian devotion on the part of the people themselves.

SITKA.

At Sitka the Rev. William S. Bannerman has had a prosperous year in both the American and native churches, the work in the latter having been especially fruitful. The regular Sabbath attendance in the native church has been the largest in its history.

The school has been large, and special efforts are being made to develop it farther along industrial lines, especially in the way of subduing and cultivating some of the land around the mission. It will be a formidable undertaking, but it is expected to pay both economically—in the direct fruits of the ground, and spiritually—in the added training of the boys.

The hospital has been without a physician for some months, but it is hoped this need will soon be supplied.

HAINES.

Our missionaries at this station of growing importance are the Rev. Norman B. Harrison, and Mr. A. R. Mackintosh, who is in charge of the industrial department.

The usual mission services have been attended with large interest. The dedication of the new church on November eighth was followed by a week of meetings, which were very fruitful. At a conference held later the people proposed to band themselves together more perfectly by the appointment of committees for the various phases of work, giving every one some specific duty. So they have

committees on membership, prayer-meetings, visiting, social, strangers, reading-room, lecture and entertainment.

How busy our missionaries there have been is indicated by Mr. Harrison when he says: "During the quarter Mr. Mackintosh has conducted thirty-four meetings with a total attendance of one thousand seven hundred and thirty. I have conducted forty-four, aggregating one thousand nine hundred and thirty-two in attendance. Besides these I held fifteen cottage meetings with a total attendance of about two hundred and fifty.

"We are beginning the new quarter with the plan we have been working up to—meetings every night of some sort. Monday night is given to the social or entertainment and lecture committee; the rest of the week to gospel meetings—two led by the missionaries, three by natives under our instructions; on Sunday are preaching and Sunday-school, with an evening service by Mr. Mackintosh, while I am preaching to the whites."

The industrial features are being developed as rapidly as possible. The practical training of the hand as well as of the head and heart renders a needed threefold help toward the Christian development that the Indians must have to take their true part in this town of increasing commercial prominence.

KLUCKWAN.

Another point of which Mr. Harrison has general supervision is Kluckwan, twenty-five miles above Haines, on the Chilkat River. During the past year the natives have built a church and manse at

this point, doing a large part of the work themselves. Not the least of their labor was taking the materials for the buildings in canoes against the stiff current of the Chilkat river. It was expected that the natives might contribute three hundred dollars' worth of labor for the erection of the building. It is now thought that five hundred dollars is a low estimate for the labor they have actually given. This is an illustration of the interest these grateful people take in what is done for them and of their disposition to help themselves.

Mr. Fred R. Falconer is in immediate charge of the work. He writes that during his absence last spring at the General Assembly several of the natives conducted religious services among themselves, becoming, as he says, more and more capable in this matter. The self-helpfulness of the people is illustrated by the fact that before the church was built the natives had raised money and purchased a large tent to serve as a temporary auditorium and also to enable the missionary to follow the people to their camping grounds, to which they scatter from their homes when the fishing season begins.

SKAGUAY.

For two years this church took care of its own financial needs. Fluctuating conditions of population compelled its return to the Board for the single year just closed. There had been a large exodus of people, and the population was reduced from some thousands to about fifteen hundred. Notwithstanding, under the pastoral care of the Rev. James Thomson, formerly of Seattle, our services have been well attended—the night audience aver-

aging over one hundred, mostly men. There has been a steady increase of the membership, and the Y. P. S. C. E. on Sabbath evening has had an attendance so large as to compel the opening of the folding-doors to the auditorium to accommodate the increased audience. The prayer-meetings also have increased over fifty per cent in attendance over last year.

The church has agreed to be self-supporting this year and is much to be praised for its brave work under adverse conditions.

EAGLE.

The work in the interior of Alaska has been subject to the usual fluctuations caused by the movements of the population hither and thither in pursuit of gold. The Rev. Charles F. Ensign and his wife have continued their service at this station, the principal event of the year being the organization of a native church. The name of the church is this: Tsheh-tut-thut-tlui (che-tu-thut-li), or Big Rock. It is the Indian for Eagle Rock, referring to the big rock at the edge of the town, which turns the current of the river. The missionary expresses the hope that the church may be as the rock, turning the current of men's thoughts toward better things. They have one elder and thirty members. The missionary is making efforts to secure a good building for the school and the church.

RAMPART.

The Rev. M. Egbert Koonce, Ph.D., has had varied experiences in and around this camp. A comfortable little house has been built, so fitted

up that in it the missionary and his wife provided entertainment during the long winter evenings for the homeless and lonely men. In this way they were able to get hold of many who could not be reached by the ordinary methods of church work, and who were thus kept from frequenting the saloons and worse places.

A reading-room and library has been maintained by the contributions of the community, which is improving in general character. There is now assurance of a permanent and growing population. Families are coming and establishing homes. This means much to the success of the mission work. A church has not yet been organized, but the missionary is looking forward to the time when this may be accomplished.

ON THE TANANA.

Both Dr. Koonce and Mr. Ensign have during the year visited the Tanana country, to which there had returned a great stampede of gold hunters. A recent report from Dr. Koonce indicates a most interesting and appealing condition of affairs in that region. He made the trip up in eight days and back in seven. He says: "The hotel accommodations along the way are not up to the modern standard, but it costs a dollar for lodging, when one carries his own blankets and bunks on the dirt floor of a log shack. The regulation price of meals is one dollar and fifty cents to two dollars, but I used my own provisions wherever possible. In all, the trip was accomplished with so much more comfort than that of last winter, when there was not even a cabin along the way, that I felt as if I were travel-

ing in luxury. The thermometer registered as low as fifty-six below on my journey up, but I kept agoing and suffered no more serious ill than a frozen nose and cheeks."

He says he visited not only the towns of Chena and Fairbanks but all the creeks that are tributary, and after thoroughly investigating the whole situation he does not hesitate to predict that the camp will be the best and largest yet discovered in the interior of Alaska, possibly rivaling both Nome and Dawson. The camp has been handicapped by the lack of supplies. He writes:

"If there had been grub in the camp at a reasonable price three times the amount of work would have been done this winter, and many new creeks would have been prospected. It is really pitiable to go into the cabins of some of these men and see what they are living upon. Many of them have neither flour nor bacon and are living on the rabbits which they shoot or snare and of which there is, fortunately, a good crop this winter. I saw a man offer his claim, situated on one of the good creeks, for a sack of flour and a slab of bacon; failing in this, he traded it for a shotgun and a hundred rounds of ammunition. He was 'dead broke' and the last ounce of grub was gone, and he figured that with the shotgun he could get rabbits enough and grouse to keep him alive till summer. Taking into account the long season that yet remains before navigation opens, I cannot see how the most of these people will live; there certainly will be a great deal of suffering."

Chena is on the main channel of the Tanana river, and it is believed this will be the principal town,

although Fairbanks, on a slough of the river ten miles from the main channel, is at present the more important. At the former place Dr. Koonce at his previous visit secured a location and put up a cabin for a church. Mr. Ensign, who visited the place a year ago, also put up another cabin on the ground which was intended to be used for a hospital. Dr. Koonce appeals for help for this important mission field.

The Board has received an urgent letter from a miner in that far-off region begging that the Presbyterian Church send more missionaries to follow the wandering miners of the Tanana and other Alaskan regions. He closes his letter with this appeal:

“Life among us is hard at best. Death alone is certain and inevitable. The pay streak of Eternity is as wide as the heavens and deep as God’s love. The trail to those diggings through the snows of life is dim and wind-blown and has many branches. We have no guide. Will you send us one?”

The Board hopes that the Church will enable it this year to provide services for that busy and needy camp.

TELLER.

The Rev. Hermann M. Hosack has had a year of peculiar difficulty at Teller. Sometimes but a few people remained in camp, but both the preaching services and the Sunday-school services have been steadily maintained. The native service has also been held for the Eskimo people, the attendance reaching ninety in a room fifteen by twenty feet.

There is a good deal of development, however, along that coast between Nome and Teller. Where

it will crystallize it is impossible to determine. The first sailing of the Nome fleet last summer brought about thirty-two hundred people to the Seward Peninsula and many were unable to secure passage. A railroad is being built from Solomon, on the coast, to Council City. The railroad company claims it will finally "gridiron Seward Peninsula." Meantime our missionary is watching developments and is doing the best he can to meet the religious needs of the scattered communities.

POINT BARROW.

There is not much to report from this station. The distance is so great as to preclude late information. The last letters received from Dr. Marsh and Mr. Spriggs were written in September and reached the office about the 1st of April.

When this report was written there had been much sickness and many deaths among the natives. The work has gone on with the usual difficulties, encouragements and discouragements. The total membership of the church at last accounts was fifty-four and the average attendance at the Sunday-school about thirty.

We were in much anxiety regarding the condition of our missionaries at that station when tidings came to us last fall that the revenue cutter "Thetis" had failed to get through to Point Barrow. The supplies which we had put on board therefore could not reach their destination. We were relieved, however, a few months afterward to hear that the missionaries had been able to secure supplies from a passing whaler sufficient to put them through the winter.

Mr. Spriggs, the missionary teacher, writes: "I tell you this is a terribly desolate-looking place when you have but a half-sack of flour in your larder. But we thank Providence for returning a whaling ship that went in fitted to winter, and largely from her stores, at high prices to be sure, we have secured a supply ample for our actual needs for the winter."

Dr. Marsh writes that, because of the pressure of the long and trying winters on members of his family, he must come out next summer.

Where is there a consecrated physician who will be willing to take up the work thus to be laid down at this remote and difficult station?

Regulations on the Labor
Council for the Pacific

~~June 1900 p. 294~~

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On the Labor

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Prohibition of the Labor

Sept. 1899 p. 773

~~Oct. 1899~~

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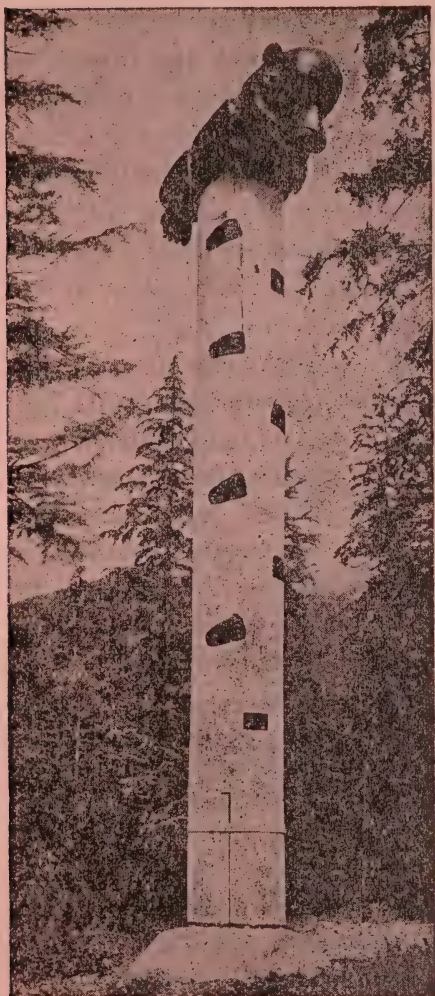
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Wrangell Potlatch



June 3 and 4

Wrangell's Potlatch, to be held June 3-4, is sponsored jointly by the U. S. Forest Service, the U. S. Indian Office and the citizens of Wrangell, both white and Indian.

It celebrates completion of a two-year project to rehabilitate Wrangell's famous totem poles and Chief Shakes Community House, the latter having been restored to its original appearance.

The principal attraction on the large and varied program is the actual elevation to full chieftainship of Kudanake, sixth lineal descendant of Chief Shakes, who, during the ceremony will assume the honorary name of "Shakes" won in battle by his illustrious ancestor in the famous "Battle of the Stikine."

Wrangell, emerging from its colorful past as a Russian Outpost, Hudson's Bay Trading Post, Indian town and American Fort, now takes its bow as Alaska's foremost Tourist Attraction.

See Wrangell play host to the World at the

POTLATCH---JUNE 3-4

TENTATIVE PROGRAM

FIRST DAY—JUNE 3

10:00 to 11:00 a. m. — Dedication of Hit Klane (Shakes Community House). Unveiling new Totem Pole on Shakes Island.

11:00 to 12:00 — Lunch Hour.

12:00 to 5:00 p. m. — Sports and Contests at School Grounds for Children.

12:00 to 5:00 p. m. — Impressive CHIEF'S INAUGURAL CEREMONY. Main event of Potlatch.

6:00 p. m. — Banquet at Wrangell Institute.

9:00 to 11:00 p. m. — Primitive Gambling Exhibit at A. N. B. Hall.

11:00 to 2:00 a. m. — Public Dance in A. N. B. Hall Sponsored by Alaska Native Brotherhood.

SECOND DAY—JUNE 4

10:00 to 11:00 a. m. — Unveiling of Tagook Pole.

11:00 to 12:00 a. m. — Ceremonial War Canoe Race.

12:00 to 1:00 p. m. — Lunch Hour.

1:00 to 3:00 p. m. — Women's Ceremony (Indian Women's part of Inaugural Ceremony conducted while men smoke).

1:00 to 3:00 p. m. — Sports Program at School Grounds.

3:00 to 5:00 p. m. — Indian Band Concert on Shakes Island.

5 to 8 p. m.—Races and Contests. Contests (To be arranged).

8 to 10 p. m.—Ceremonial Dance.

11:00 to 2:00 a. m. — Public Dance Sponsored by Wrangell Potlatch, Inc.

FACTS ABOUT WRANGELL

* * * *

Population 1142

Distance from Seattle 736 mi.

INDUSTRIES

Cold Storage Plant (1,000,000 lbs. capacity), Two Shrimp Canneries, Crab Cannery, Three Salmon Canneries, Saw Mill, Shingle Mill, Seven Mink Farms, Modern Dairy, Two Shipyards, Newspaper.

Modern shops, schools, theatre, hospital, bank, four churches, Federal Indian School.

Port of call for 5 Steamship lines.

Home Port of Barrington Transportation Co. operating Stikine River boats.

Gateway to Stikine and Cassiar, home of "Ovis Dali" native blue sheep.

SPORT FISHING: Trout, steelheads, king salmon.

HUNTING: Black, brown and grizzly bear; moose, sheep, goats, deer. (Guides and outfitting in Wrangell).

Only genuine Indian Town on Inside Passage that is a regular port of call.

File

Map Talk

Missions among the Alaskans

By GEO. F. McAFEE, D.D.



156 Fifth Avenue, New York City

MAP TALK ON MISSIONS AMONG THE ALASKANS

Alaska means "The Great Land." Its greatness is only just beginning to dawn upon the United States. Great in her coast length, being twice as long as the seaports of the Atlantic and Pacific combined; great in her watercourses, the Yukon having three thousand miles of navigable waters, the greatest river in the world; great in her mountains, Mt. McKinley being the highest peak on the continent; great in her vast stretches of land, rich in agricultural resources; great in lumber interests, which are capable of almost unlimited development; great in coal, iron, copper and gold fields, unsurpassed in extent and richness of deposits, Alaska is properly named "The Great Land."

HISTORICAL.

When Alaska was discovered in 1741, it was found to contain a bright, active and thrifty population. Their religion was pure paganism. Rich in furs, a few trading posts were established, but no serious effort was made by the Russians to settle the country until about 1800. At that time missions were established, supported by the Russian Government and the contributions of private members of the Greek Church. Schools were also maintained in a number of places, both for the Russian settlers and the natives.

When, in 1867, the United States moved in the Russian Government moved out. With the departing Russian officials went many of the missionaries and all the teachers of the Greek Church, hence a

number of the missions and all of the schools were closed. So little was known of the country that no importance was attached to its possession and no responsibility for the protection and education of the inhabitants was recognized by our government. Hence for seventeen years Congress left the territory without any form of government whatever. Meanwhile the country was overrun with traders, speculators, adventurers and all kinds of criminals. The vile practices and cruel treatment of the natives by the whites soon resulted in a harvest of death. Some of the native chiefs were so stung by these excesses and so aroused at the frightful debauchery of their people, that they plotted to raise a revolt and massacre the entire white population. This diabolical plot would doubtless have been carried out had it not been for the timely arrival at Sitka of a battleship belonging to the British Navy, whose officers kindly protected the Americans.

AS A MISSION FIELD.

The facts above recited resulted in effacing whatever good had been accomplished by the maintenance of missions and schools by the Russian Greek Church. The inhabitants were savages pure and simple. Perpetual wars were carried on between the tribes. Witchcraft abounded. Child murder was practiced without compunction. Disease in its worst forms, introduced by vile white men, helped on the physical, intellectual and moral ruin of the race.

But in the midst of it all, and in spite of it all, the poor natives were longing for something better. In anguish of soul they cried out for deliverance. When word came that the Christian's God had heard

their bitter cries, and that Christian hearts had been touched, and the Christian Church was preparing to supply their need, there was joy in the heart of many a dusky Alaskan. They knew not just what that deliverance meant, but they knew that new life would be infinitely better than their present living death. Thus the missionaries found an "open door."

NATIVE MISSIONS.

As all roads leading to and through Alaska are "water routes," it will be necessary to bide our time and take passage on the first steamer out from Seattle or Tacoma, Washington. Sailing across the Strait of Juan de Fuca, we touch at Victoria, British Columbia, and from thence pass into Queen Charlotte's Sound and through many a "winding way" sail out into Dixon's Entrance. On the third day we reach Saxman.

SAXMAN.—This outpost is manned by Rev. Edward Marsden, the first and only ordained native missionary under the Board's care. Mr. Marsden's duties are varied. He is preacher, lawyer, doctor, nurse and adviser of the people in all their business enterprises. The school is under control of the government.

KLAWOCK.—Klawock is situated on the western shore of Prince of Wales Island. William Benson, a native educated in our school at Sitka, visited the island on business in 1899. Finding the people destitute of the gospel, he undertook to teach them, using Salvation Army methods. He met with much encouragement.

The entering of our missionary in 1900 was made possible by the generosity of two New Jersey ladies,

who have assisted in providing a manse, which has been erected by the missionary, with the help of the natives, and with very little assistance from a carpenter.

A new church building has also been completed.

A launch has been provided which will make it possible for the missionary to follow his parishoners during the summer months when they are off on their fishing trips.

The work has been greatly blessed. The people have shown their love for their pastor in many ways and under his wise direction are rapidly taking on civilized and Christian ways. The work of the missionary's wife for the women has produced marvelous changes both in their manners and methods of living.

HYDAH (Jackson P. O.).—The Hydahs occupy the southern part of Prince of Wales Island. They are a large, light-complexioned, well-formed, hardy race, and were formerly a most warlike people. A mission was established and a school opened in 1881. The school soon grew into a boarding school for girls. Later on a building was erected and opened for boys; the girls were taught household duties and the boys various industries, principally lumbering and carpentry. A sawmill was added to the equipment, which furnished profitable employment to the natives and supplied them with material for the erection of better houses. In 1898 the classroom work was turned over to the government, and such of the pupils in the boarding department as were willing to go were sent to the Sitka Training School. A church organization exists and is under the care of a native worker, superintended by the pastor at Klawock.

KLINQUAN.—A very important work, a branch of the Hydah Mission, is Klinquan, a village about twenty miles inland. The native interpreter of the missionary at Hydah was directed to open a work there in 1902. He met with a cordial welcome and has had very encouraging success.

KASAAN.—A work of great interest has followed the opening of a public school by the United States Government at Kasaan. These people are Hydahs and had learned of the truth of Christianity from their kinsfolk at Klawock and Jackson. As soon therefore, as they learned that their teacher was a Christian they rallied around him and eagerly sought from him a more perfect knowledge of the true way of life. This work at Kasaan only shows how easily the Alaskans may be reached and how ready they are to hear and accept the Gospel message.

TONGAS.—Belonging to this group is Tongas. In 1884 a school was opened, with Louis and Tillie Paul, natives, as teachers. These good people were the first fruits of our work in Alaska. In 1886 Prof. S. A. Saxman was placed in charge. A few months later both Mr. Saxman and Louis Paul were drowned. Consequently the mission was closed.

FORT WRANGEL.—Pursuing our journey northward, our next stop is at Fort Wrangel. This is the home of the Stickine tribe. When the turmoil resulting from the influx of whites who had wrought such havoc, both physical and moral, among the natives, was at its height, and it was dangerous to live among the people unprotected, Dr. Sheldon Jackson, with Mrs. A. R. McFarland, both veteran missionaries in the great West, landed at Wrangel. Dr. Jackson soon sailed away on other missionary business, but

Mrs. McFarland remained. This was in 1877, just ten years after Alaska came into possession of the United States. What could this lone woman do? The outlook was forbidding almost to hopelessness, but "one with God is a majority." It proved so in this instance. A school was opened and soon excited the deepest interest. The next spring Rev. S. Hall Young was sent to the field. A boarding school was opened the following year and was maintained with marked success until 1884, when, together with the teacher, it was transferred to Sitka. The government has maintained a day-school since the closing of the mission school. The native church is prosperous. The town is composed largely of whites, and a church organization was effected for them in 1898.

A native Bible Reader, Mrs. Tillie Paul-Tamaree, is also stationed at Wrangel. Both white and native churches are under the care of one missionary.

JUNEAU.—Passing on a day's journey, we reach Juneau. Here are extensive gold mines. The white population predominates. There are two villages of Aukes, one on either side of the town, containing in all about 1,000 people. A summer school was taught by Mr. W. H. R. Corlies as early as 1882. The Presbyterian mission was established in 1886. A boarding school was opened the following year. The work was very successfully conducted for a number of years, and greatly strengthened the native church. The converts are true and stable and much respected by the better class of whites. The missionary in charge testifies both to their Christian character and liberal spirit. They contribute to all the benevolences of the church, and never give less than a nickel. When, after service, a few years ago, the

contribution box was emptied, it was found to contain thirteen pennies. The missionary expressed astonishment, but his wife quietly remarked, "I counted just thirteen tourists in the congregation."

The boarding department was closed in 1898 and those of the pupils whose parents gave consent were transferred to Sitka. The public school is still in operation. There is also a strong white church in Juneau.

DOUGLAS ISLAND.—Across the narrow channel from Juneau is Douglas Island. Here are located the most extensive gold-bearing quartz mines in the world. Many Christian natives find temporary employment in the mines, and others have their homes on the island. Hence the mission was a necessity if we were to care for our own. A chapel and a neat little home for the native helper of the missionary at Juneau were erected in 1901. The work is very encouraging.

HAINES.—Lynn Canal, like a giant's arm, is thrust straight out from the body of old ocean, cleaving the mountains for ninety miles, opening a way into the interior. The Chilcat tribe occupies the territory lying at the mouth of and extending for thirty miles up the Chilcat River, which flows in from the west. These natives are "great traders, carrying their commerce into the interior and exchanging it for furs, which are brought to the coast and in turn exchanged for merchandise." These trade relations have brought them into contact with white traders, adventurers and smugglers of whiskey, from whom they have learned little good and much evil, and have suffered degeneracy of body, mind, and soul in consequence.

A mission was established in 1881. A small boarding-school was opened in 1883. The fruits of this work began to appear almost immediately. A Christian village, known as Haines, has grown up about the mission. The native church is in a prosperous condition. The church services are well attended, the Sabbath-school interesting, and the Christian lives of the members fairly consistent. As an instance, a ministerial friend of the work visited Haines in 1898. The Sabbath morning service held in Chilcat village, three miles away, was well attended. In the evening at Haines there were gathered in the school-room, seated to accommodate forty pupils, one hundred and seventy-five people. After a sermon—through an interpreter—of an hour's length, a hymn was sung; then three natives prayed in turn voluntarily; another hymn was sung and more prayers, and so on in rapid succession until twelve prayers had been offered. There was no sign of weariness or lack of interest when the missionary abruptly closed the service. On the way to the manse he remarked that had he not closed when he did the people would have continued the service until midnight. Such earnestness is worthy of imitation by white churches everywhere.

The work is taking on new features and promises to be intensely interesting.

KLUKWAN.—Thirty miles up the Chilcat River from Haines is the village of Klukwan. This was the home of Chilcat George, who was converted a number of years ago. A few converts, residents of Klukwan, held their membership at Haines. During 1901 a Methodist Episcopal mission was opened and much interest created. The work was turned over

to the Presbyterian Church in the winter of 1902 and a missionary sent to the field. The work is very successful.

HOONAH.—One hundred and fifty miles to the southwest, sailing around by the way of Juneau, lies Hoonah. This tribe occupies both sides of Cross Sound and is among the most interesting of the Alaskan people. Hardy and aggressive, fearless even to foolhardiness, they invite dangers by holding tenaciously to, and practicing, their old heathen superstitions and customs. In defiance of law and against advice and warning, the chiefs called together at Hoonah the various bands in 1901 for a great feast. In consequence they suffered the ravages of a scourge of small-pox. Among the many carried away by this dread disease were some of the most prominent and powerful chiefs of the tribe.

A mission and school were established in 1881. The work has gone on without interruption since. Many converts have been made. Some have fallen by the way, but others are living quiet, faithful lives. There are many heathen still remaining whose souls are to be saved. The mission school was transferred to the government in 1897.

SITKA.—Had we the time, and were the captain of our vessel willing, we could do nothing better than turn aside and take a look at Muir Glacier, possibly the greatest on earth—a mighty river of ice. But we must hasten. Our vessel bears us swiftly on and out into the Gulf of Alaska and down the western shore of Baranof Island, and lands us safely at the ancient capital of Russian America, Sitka. This is the brightest spot in all “the great land.” Here, as early as 1805, a school was established by the

Russian Government. It struggled for fifteen years; then, coming under the control of a naval officer, was much advanced for the next thirteen years. "In 1833 this school came under the direction of Etolin, who still further increased its efficiency. Etolin was a Creole who by force of ability and merit raised himself to the high position of chief director of the fur company and governor of the colony. He was a Lutheran, and a patron of schools and churches. During Etolin's governorship there were maintained two schools for the children of the lower classes, two for the higher classes, and one seminary." When Russia withdrew and the United States took possession the teachers were recalled and the schools closed.

In 1878 the first missionary of the Board, Rev. John G. Brady, later Governor of Alaska, reached Sitka. The evils following the closing of the schools were plainly manifest. The horrors attendant upon the change of ownership were appalling. The influx of whites, who regarded the natives as no better than brute beasts, whose lives were considered of no value, and were taken upon as little provocation and with less compunction than the lives of the dogs about them, together with the havoc wrought by the free distribution of the vilest liquors and widespread, unrestrained licentiousness, presented a condition of affairs which seemed to the missionaries and mission teachers to be born of the pit and past remedy. "But where sin abounded grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

The history of the years succeeding the establishing of the mission is most thrilling. The natives

gathered about the missionary, hungry for the bread of life. The boys and girls flocked to the school eager to learn, not only from books, but from *The Book*, the way of life. The school grew rapidly into a robust training and industrial school. A hospital was added to the plant and has done its work successfully. Over one thousand converts have been baptized, and a native church of over three hundred members is now pushing the work of redeeming the race. Rapidly have the people emerged from that dreadful wreck and ruin of human life. All these are matters of record, and call forth our gratitude and praise to God for "His wonderful works to the children of men." That all this has been accomplished in the presence of such appalling difficulties, through human instrumentalities, in so brief a period of time, seems nothing less than a miracle. The power and grace of God have been so manifest in it all that the critics have been disarmed and the unbelievers and haters of the gospel silenced.

The old chief Kat-le-an, who for twenty-four years steadily and stoutly resisted the truth and fought the work of the missionaries and teachers most resolutely, has submitted himself to Christ. He is clothed and in his right mind; a most marvelous conversion. Like the man of Gadara out of whom Jesus cast the legion of devils, he is going about among the native villages telling his people "what great things the Lord hath done for him."

In the school the pupils are taught the Bible regularly and systematically. A common English education is given those who can take it. The industrial work is emphasized. The girls are prepared to do all kinds of housework, as well as knitting, sewing, etc. The boys are taught carpentry, boat-building,

shoemaking and other things, which fit them for earning an honest support. The graduates of the Sitka school are settling in many parts of Alaska. They are doing business on their own account, carrying on trades, working in mines, fisheries and lumber mills, and everywhere are recognized, trusted and respected as industrious, honest and consistent Christians, as well as patriotic citizens. The race is being redeemed.

SKAGWAY.—Retracing our steps, we pass Juneau and Haines and land at Skagway. Here a white church was organized in 1897, and in 1901 became self-supporting. We shall have time for only a very hurried call on the faithful pastor and his wife, bid them God-speed in their "labor of love" and pass on to the front.

EN ROUTE.

Rather than return to San Francisco, Cal., and ship for Point Barrow on a sailing vessel, we prefer to take the interior route. Taking the train at Skagway, we pass up the river of that name and over the summit, reaching the head waters of the Yukon after a short run of only twenty-nine miles. Here we begin our descent, floating, sailing and steaming on the great river, penetrating the fastnesses of that unknown land and passing through the heart of the gold country.

EAGLE CITY.—This military center was occupied by the Presbyterian Church in 1899. For five years our missionaries wanted regular services here, their home being the center and source of all good influences to those homeless, homesick miners and

soldier boys. Then our mission and equipment were turned over to the Episcopal Church, who had earlier held occasional services for the Alaskans in that region, and who by this time were ready to place a man on the field.

RAMPART.—The next point reached is Rampart, a thousand miles further on, where the second mission of the Board was established.

For a number of years the work here under the care of the missionary was greatly prospered, but since his enforced retirement from the field, the Board has been unable to secure a suitable successor.

COUNCIL CITY and **TELLER**, on the western coast, can scarcely be said to be grouped, for they are about one hundred miles apart, but one missionary has given them all the gospel they have had. The population at Teller has declined and it was thought best to station the missionary at Council City with instructions to visit Teller occasionally during the year. The missionary finds serious problems among the white people of Council City. He says:

“There is absolutely no regard for the Sabbath day; and with the saloon business so prominent, and the indifference of the people who were active Christians on the outside and, what is still worse, their open sin, one needs to be sustained by divine power.”

He finds conditions among the natives, however, encouraging, and at times inspiring. His little church is always well filled, and sometimes chairs are needed in the aisles. The people are willing and anxious to hear the gospel. On Thanksgiving Day they held a patriotic service. The natives for miles around came, some of them twenty miles, over the snow. Many

of the natives took part in this service and the interpreter said they were expressing their thanks to Almighty God for the blessings received during the past year.

CHENA and FAIRBANKS.—With the opening of 1903 exciting news came to the towns along the Yukon of a new strike at Chena in the Tanana region, two hundred and twenty-five miles from Rampart. The expectation is that this new field will rival Dawson and Nome as a gold-producing field, and that there will be a large population.

From Rampart and from Eagle, as two points of a triangle nearly equilateral, the Tanana district with Chena and Fairbanks makes the third point. The missionaries from Rampart and from Eagle, during the beginnings of mining interests on the Tanana, had left their somewhat deserted posts to carry the gospel to the crowding miners on the Tanana and to pre-empt property for our Board of Home Missions.

The results justified their journeys of many miles of weary "mushing." So when in the summer of 1904 the missionary and his wife went to the field they found a log cabin on the lot which had been claimed in Chena.

"Their journeying was comparatively uneventful until they reached Dawson, Canada. Navigation companies had tied up all transportation on the river and these young missionaries, impatient to reach their field and facing the danger of being icebound away from it, dared another danger, escape from which was almost miraculous. They embarked in a common Yukon rowboat and drifted seven nights and

days, in storm and sunshine, over a river with unknown currents and unapproachable banks. They finally accomplished the eight hundred miles to the mouth of the Tanana, where they could secure passage on a regular steamer."

Chena and Fairbanks were rival towns. The missionary settled in Chena. Dr. Young, former superintendent of our mission work in Alaska, took the work at Fairbanks. He writes: "There are a half a dozen great fields of usefulness in interior Alaska for the men you send here. The vacant stations should be re-manned; new camps in the outlying districts in the Tanana Valley are developing rapidly. There will be work—large and hopeful work—for all the men you can send." But we must return to our boat.

ST., MICHAELS.—We reach St. Michaels in due time and while waiting for a vessel visit the few points of interest in that newly organized community. Happy will we be if we catch the revenue cutter *Bear* on her annual trip up and secure passage to Point Barrow. Otherwise we must take our chances on a whaler bound for the Arctic Ocean.

POINT BARROW.—In our visit we should time ourselves so as to reach our destination not later than August 10 and depart as early as September 1, for Point Barrow, with the possible exception of Nova Zembla and Upernavik, Greenland—the former Russian and the later Danish—is the most northerly mission in the world, and there is danger of being frozen in for the winter. The inhabitants occupying three villages and numbering about 1,000 souls, are Inuets or Eskimos. Eskimo is a term of reproach given them by their enemies and means "raw fish

eaters." Their religion is paganism. They believe in two powers, one good, the other bad. The good needs and receives no worship because of blessings bestowed; the bad demands, and must be propitiated with gifts and sacrifices. Hence, in reality, devil-worship is the religion practiced. This fact prepares the mind for all the horrible beliefs and practices existing among them. Even the "tender mercies of the heathen are cruelty."

A mission and school were opened in 1890. Mr. M. L. Stevenson, of Versailles, Ohio, was the first missionary and teacher. Mrs. Elliott F. Shepard, of New York City, contributed the money for the support of the work. The work was for several years, medical as well as evangelistic, and is intensely interesting. In 1896 an Endeavor Society was formed, consisting of 114 members. Recently a church was organized with thirty members. An elder of this church, Koo-noo-ya by name, represented the Presbytery of Yukon in the General Assembly which met in Philadelphia in 1901. So within the Arctic Circle the "glorious gospel of the grace of God" is marching on.

One of the missionaries testifies that he has never found anywhere in the East as universal prayer in every home as around Point Barrow. You can go into those underground homes anywhere around meal-time and they never eat a meal that they do not ask God's blessing. A man never comes home from his fishing trips that the family does not have a prayer of thanksgiving that he has come home safely. These are wonderful results that God gives our missionaries in these desolate regions; they see the marvelous work of grace lifting up a whole community into life and joy.

We have not been permitted to stop long nor to see all that is interesting, nor to study into the encouraging and discouraging features of the work; but we have seen, and heard, and felt enough to cause us to thank God that He has sent to these benighted people the glorious gospel of light, and love, and salvation. With no communication with the outside world, and mail from home but once a year, the lives of the missionary and his wife are lonely enough. Love for Christ and souls alone could induce them to go to such a desolate region, and the grace of God only can sustain them while doing His work there. "Lo, I am with you alway," is the cheering, all-sustaining and all encircling promise and reality.

ST. LAWRENCE ISLAND.—One hundred miles south from Behring Strait, forty miles east from the Siberian coast and seventy miles west from the Alaska mainland, is St. Lawrence Island. The island is bare of timber save a few diminutive willows in a single favored spot, but a short, woolly grass, studded with several varieties of wild flowers, covers the earth in summer. It grows monotonous as one looks out the year round upon limitless waters in summer and ice fields in winter. The very vastness of the ocean stretches dwarfs the island wastes and but intensifies the sense of isolation and loneliness.

The inhabitants are Eskimos. Formerly there were three villages, but two have disappeared. One has no history; the other, numbering 400 souls, was swept away by the criminal actions of white whalers, who traded the natives whiskey for their furs and food supplies, and then, chuckling over their bargains

with their poor dupes, sailed away. The natives, with a bountiful supply of this devil's stuff, went on an extended debauch, neglected to gather a supply of food for the long winter near at hand, and were either frozen or starved to death. Nothing but their bones and torn garments was found the following summer when the naval vessel made its annual visit. And this is not the only case of the kind reported from Alaska.

The natives are a short, thick-set, almost squatty people, broad-faced, jolly and intelligent. They live in houses partly underground, the walls and roofs supported by whale jaws and ribs, and covered with walrus skins. Miserable abodes they are, reeking with filth; veritable death holes. For generations no church had pity on them. In 1891 a good chapel was erected. Then the church began to pray for a missionary. In 1894, Mr. and Mrs. V. C. Gambell, of Wapallo, Iowa, offered themselves to the Woman's Board for this field. They were at once accepted. They sailed in June, and landed on the island the 6th of September. Their reception, when their feet touched the beach, was unique in the extreme. The language used by the natives startled and horrified them, but filled their souls with pity. The villagers meant well, but their terrible oaths, dreadful blasphemies and foul epithets, spoken in broken English—learned from the whalers—the meaning of which was wholly unknown to the speakers, could not be endured by a woman of refined, Christian sensibilities, and Mr. Gambell was obliged to hurry his wife away to the cottage in order to save her from the sickening sounds.

Work was begun at once. The missionaries found devil-worship in full force and distressing in its re-

sults. Its effects were visible not only in the homes of the living but in the abodes of the dead. Their burying place was the mountain side, a mile from the village. "It is a veritable Golgotha, and reminds one of Ezekiel's vision of the valley of dry bones, only in many cases the bones of the more recently departed were not yet, either by the ravages of wild beasts and carrion birds or the natural process of decay, entirely stripped of their flesh." The dead are deposited on the mountain side according to age, the children near the bottom, the middle-aged higher up, and the aged at or near the top, and all more or less exposed. For generations this city of the dead has been peopling. "One cannot ascend the mountain without treading upon the bones and loosening the skulls from their lodging places, which roll and rattle down the declivity with a hollow, ghostly sound."

The missionaries taught school, sang hymns, lived among the people, and ministered to them tenderly, lovingly and joyfully, and won their hearts. When a little daughter was given them she proved to be an object of supreme interest to the people, and the key which unlocked the door to the heart of many a dusky mother. Her reign was supreme. All know the sad story of how, after a visit to their home in Iowa, on their return voyage, they encountered a gale May 22, 1898, and with dear little Margaret were lost. The work was taken up in succession by Rev. Mr. Doty, Dr. Lerrigo and Dr. and Mrs. Campbell. So the work goes on.

Dr. Lerrigo, who returned in 1901, said: "Mr. Gambell fought devil-worship; Mr. Doty fought the whiskey traffic; and both with marked success. I had the privilege of continuing their work so well be-

gun, and of preaching to the people without serious opposition salvation by grace, through faith in a crucified and risen Lord."

HOMEWARD.

Winter comes on apace, and we must steam out through the gathering ice floes, and wind our way in and out among numerous icebergs into the open, and head for San Francisco before the winter smites us.

But, dear Christian America, let us not forget to pray for the missionaries and their dear Eskimo people, that God will keep the one, and gloriously save the other.

THE WILLETT PRESS
NEW YORK

ALASKA

By
ANDREW J. MONTGOMERY



ALASKA

ANDREW J. MONTGOMERY

AFTER the purchase of Alaska it took nearly a generation in time for the American people to rid their minds of the gross misrepresentations of the territory for which the critics of Seward's "folly" were largely responsible. Gradually, however, a genuine interest in the country began to develop. In time this interest clothed itself with a romantic fervor, which persists and is likely to continue. The romantic interest bases itself partly in the stirring tales that have come down to us from the days of Russian ownership and exploration. Resolute explorer, sturdy colonizer, seekers for gold, seekers after adventure, the bearded fur traders and, as the paramount personality in all this luring drama, Baranoff whom Washington Irving firmly fixed in deathless literature, never lose their power to pass at will through the chambers of imagination. The Klondike gold rush more firmly established interest in the great country. Of late years an annual crop of tourists has viewed Alaska's overwhelming, indescribable scenery, and by photograph and word of mouth has increased the sum of knowledge of our northern empire. There are some also who realize that Arctic Alaska is the corridor to the vast Asian mainland, for the distance across Bering Strait is slight, the East Cape of Siberia being visible from Cape Prince of Wales. Thus it is only a glance of the eye that separates the oldest and the newest continents. The events of 1926 show what part Fairbanks and Point Barrow will play in the opening up of great international airways of aviation. But there is a special reason to challenge the present interest of Presbyterians in Alaska. The golden jubilee of the beginning of missionary work will be fittingly celebrated in 1927. In 1877 the Rev. S. Hall Young and the Rev. John G. Brady, afterward governor, arrived at Wrangell to reinforce the work already opened by the intrepid Mrs. R. A. McFarland.

Alaska's Size

Until one has spent days and weeks traveling in Alaska one finds it all but impossible to comprehend its tremendous geographical sweep. To say that its land area amounts to 590,884 square

miles brings very little understanding, but perhaps by the process of comparison its size may be made more real. This land area is one-fifth that of the United States proper. The extreme southern point of Alaska, the entrance to the Portland Canal, is in the same latitude as Hamburg, Germany. The extreme northern tip at Point Barrow is three hundred miles within the Arctic Circle where the sun is absent forty days a year. If a map of Alaska is superimposed on a map of the States, both drawn to the identical scale, Point Barrow will lie on the international boundary between Minnesota and Canada. The entrance to the Portland Canal will fall on the Atlantic Coast, in South Carolina, while Ketchikan, the southernmost Alaska city, will coincide almost exactly with the boundary line between Georgia and South Carolina. The westernmost group of the Aleutian Islands will fall in California within sound of the gentle pulsing of the Pacific. The upper part of the map will then cover almost all of Wisconsin, Illinois, Missouri, Kansas, and Minnesota; all of Iowa; more than a half of South Dakota and one third of North Dakota. St. Lawrence Island would be registered as above the celebrated Goshen Hole irrigation development in Wyoming.

Its People

The population of Alaska, which numbers about 50,000, divides itself almost equally between the whites and the native races. The native races have generally been increasing in the last few years. The largest group is the Eskimo. They dwell on the shores of Bering Sea and the Arctic Ocean and are, therefore, found in villages from Bristol Bay to Point Barrow. They are a kindly, lovable, simple-minded people with an inherent capacity for development. It has, therefore, been easy to lead them forward from the original pagan condition in which the missionaries found them a little over a generation ago to a condition of model, civilized life. The next great group is the Athapascan Indians who dwell in the interior of Alaska and are very intimately connected with the other Indian tribes of North America. Incidentally, they are the only real Indians in Alaska. In Southeastern Alaska there are three language groups of which the Thlingets are the largest and most important. They are found all the way from Skagway to the entrance of the Portland Canal. Next in importance are the Hydas,

who are mainly found on the islands facing the Pacific Ocean in Southeastern Alaska. The third group is small but most interesting. This is the Tsimpsians who dwell on Annette Island around Metlakatla. Their history is well known. The late Father Duncan, becoming displeased with the course of events in connection with his mission to these natives at old Metlakatla, near Port Simpson, British Columbia, picked up the tribe and transported it to Annette Island. Here was built the new Metlakatla; during Father Duncan's life all the steamers stopped at the Metlakatla dock and were greeted by him and his brass band.

Its Many Climates

There are two or three misconceptions commonly held concerning the climate which seem to be endowed with as many lives as a cat. First, contrary to popular belief, there is no typical Alaskan climate. Each of the major divisions of the territory possesses a climate peculiar to itself and differing very sharply from the climate of another such division. Another misconception pictures all of Alaska as alike bitterly cold, hopelessly barren, and pitilessly desolate, productive solely of minus zero temperatures, polar bears, and cold waves. This misconception is as common as garden weeds and as widely spread, as all public speakers upon Alaskan themes have reason to know. The Yukon Valley has many months of below zero weather. Below a shallow layer of top soil the earth is frozen many feet deep and never thaws out. Yet this same locality in the summer time will produce gorgeous flowers and luscious berries and vegetables remarkable both for size and quality. A canny public speaker is careful to be provided always with an alibi, if he has occasion to mention Alaskan weather, in the shape of photographs of the transcendent glories of flowers and vegetation. From Ketchikan north to Skagway and west to Sitka is the only part of the country that is at all well known. This is the Alaska of the tourist and the summer excursionist. The climate here is humid, equable, with cool summers, warm winters, and frequent rain and snowfall. If by actual experience the reader happens to be acquainted with the winter climate of Portland, Oregon, or Seattle, Washington, then he has at hand an unsurpassed standard of comparison. The climate of tourist Alaska is very much like that of the two North Pacific coast cities

just mentioned. In the interior of Alaska, at Fairbanks, for example, the climate is continental in type, that is, there are great ranges of temperature between the short, comparatively hot summers and the long, cold winters. In the coastal stretches of Bering Sea and the Arctic Ocean, because of the high latitude and the consequent loss of the midwinter sun for a considerable period, there is prolonged winter cold and brief summers, with a small amount of precipitation. An error in thinking which concerns Arctic Alaska principally should be mentioned here. To many it is unthinkable that beautiful flowers and berries and vegetables grow within the Arctic Circle. Stefansson, with his formula, the "friendly Arctics," has served to disabuse the public mind of this misconception. The commissioner of deeds at Nome has collected and mounted 259 species of flowers all gathered within the Seward Peninsula. The writer in the summer of 1925 gathered, at Cape Lisburne, eight or ten varieties in a walk of a few minutes. At Wainwright twenty-two flowers have been collected and at least eight are known to grow at Barrow.

Natural Resources

At the time of the purchase of Alaska the public was perhaps more mindful of the possibilities of the fur trade than anything else. The total value of the peltry taken out subsequently has been very large. Naturally enough, the fur trade is not now what it once was, due to the exterminating practices of the hunters themselves. There has always been an eye rather to present cash receipts than to a policy of wise conservation. The result has been cruelly ruinous. However, fur farming promises to retrieve in some small measure the stupid mistakes of the past. Practically every suitable smaller island is at present used as a farm for foxes or other valuable fur-bearers. The country is undoubtedly richer in mineral resources of all kinds than is commonly supposed. The splendid work of the United States Geological Survey in locating mineralized areas has laid the foundation for future development. All kinds of minerals, including the precious metals, are found. The best estimate for the products of the mines since Alaska became a territory of the United States is gold, \$350,000,000; copper, \$175,000,000; silver, \$10,000,000. One of the greatest undeveloped resources is coal. Vast veins are found underlying the region

traversed by the Government railroad. At Corwin and Thetis, in the Cape Lisburne region, are many workable veins of a very good quality. At Wainwright, within one hundred miles of Point Barrow, are also great deposits. It is well known that there was set aside by an executive order of President Harding an immense petroleum reserve on the Arctic littoral, within which Barrow, Point Barrow, and Wainwright are included. There are oil seepages in the region which are regarded as very promising for development. The fishery products lead in total values, it being estimated that in the period of American ownership something like \$575,000,000 has been taken out. The Bureau of Forestry estimates that the value of standing timber is \$54,000,000.

Transportation

Transportation is and must for some time continue to be one of the big problems with which the territory has to grapple. The Arctic Ocean is open for navigation for a few brief weeks each year, Bering Sea for about four months, and the Yukon for four months. Besides this, the distances are enormous and the population scant. Still, despite all this, the trade is handled very well and expeditiously, if one considers all the hampering circumstances. Seattle is linked to Alaska by two steamer lines, with weekly service all the year round. The Alaska Railroad covers the distance between Seward and Fairbanks. This line is owned and operated by the Government. It also operates a line of steamboats, in season, on the Tanana and Yukon, from Nenana to Holy Cross. The Copper River and Northwestern Railway is the most important privately owned railroad in the territory, with a mileage of 195 miles, connecting open navigation at Cordova with the rich copper district which centers at Kennicott. There is a line of steamers plying between Seattle and Nome and St. Michael during the summer months.

Economic Situation

At the present time the economic condition of the territory is far from satisfactory. Due entirely to economic pressure, the population is less than it has been formerly, standing now at about 50,000, of which one-half is white. That the territory will regain

its prosperity and that it will be based upon a sound foundation of diversified production every Alaskan fervently believes, and he has adequate ground for his belief.

Educational Advantages

The educational advantages in Alaska are excellent. There are good schools maintained for the whites by the Territorial Department of Education, with elementary and high school work, the latter especially in all the incorporated towns. These schools are just as good as similar schools in our western states and are attempting to supply the same kind of instruction and training. The territorial school system heads up in the newly established "college" at Fairbanks. It is the ambition of the far-seeing citizenship to make it unnecessary for an Alaskan boy or girl to go outside to complete his or her education.

For the natives rather elaborate provisions are made by the Federal Government. The Alaska division of the Bureau of Education, with headquarters at Seattle, undertakes the education of all the natives, gives medical relief, trains them in the industries, and relieves worthy cases of destitution. The teachers are carefully selected with a view to realizing such community work as that which has just been indicated. On account of the remoteness of many of the villages, the vast distances between them and the meager means of communication, this work is administered under almost insuperable difficulties. One of the school districts is twice the size of the state of Illinois. One third of the native population lies north of the Arctic Circle. These schools are of the ordinary day school type, held in buildings of one or more rooms. Over 4,000 native boys and girls are enrolled. In addition to these primary schools, the Bureau has recently opened up three schools for industrial education. In recent years about five hundred natives attended schools two thousand or three thousand miles away from their natural environment in order to get industrial training. Some of them remained away from home a number of years. This policy was found to be both uneconomic and unwise. To meet the situation, three industrial schools have already been organized at Eklutna, twenty-eight miles north of Anchorage, on the Alaska Railroad; at White Mountain, twenty-five miles from Golovin, on Norton Sound, and at Kanakanak, on Bristol Bay. It is also

planned to locate a manual training high school in Southeastern Alaska at an early date. When the dormitories and other accommodations have been completed these three institutions can take care of about five hundred natives. The aim of the industrial courses is to prepare the pupils to make the best living possible in an Alaskan way in Alaska. The system of instruction is framed about the following basic courses: Health and sanitation, occupational activities, including animal husbandry, fishing, agriculture, ivory industry, boat building, tanning, tailoring, commercial courses, manual training and carpentry, household management, and home making, nursing and sanitary engineering, music and folk dancing, art, play and recreation, thrift, and civics. In addition to the territorial schools and the schools conducted directly by the Government, there are mission schools conducted by the various denominations. When enumerating these schools, it is only fair to the facts to state that the Sheldon Jackson School at Sitka leads all the rest in its efficacy and influence. It is recognized all over the territory as the standard institution of its kind. Thus, our Board has not only been able to furnish Christian education and training for a number of natives but at the same time set a standard for this kind of work for the whole territory.

The Church at Work

The religious work is very naturally directed towards the whites on the one hand and the natives on the other. The work for the whites is of the same quality and character as pioneer mission work has always been along America's frontier. Several denominations have established churches for the white people. In general, therefore, they are well provided for spiritually, and at the same time, they have so far, as a rule, been mercifully preserved from the evils of competition among the churches. The work among the natives is carried on by various denominations. The Moravians are laboring among the Eskimo in the Bristol Bay region, near the mouth of the Kuskokwim River, with several missionary plants. The Roman Catholics are doing work among the Eskimo on the lower Yukon. The Swedish Lutherans have several missions on the east shore of Norton Sound. At Nome the Methodist Church has its only Eskimo church. In the Kotzebue Bay region a California branch of the Society of Friends has a number

of missions. These missions cover the valleys of the Noatak, the Kobuk and the Selawik Rivers. At Point Hope the Episcopalians have a mission. The Episcopalians are doing splendid work among the Athapascan Indians, especially along the upper Yukon River, extending their work north of the Arctic Circle. The Presbyterians have organized churches at Cape Prince of Wales, Wainwright, Barrow and Point Barrow, with an out-station at Shismareff and two native congregations, one at Gambell and the other at Sevoonga, ready to be organized into churches. In Southeastern Alaska the Presbyterians have the greater number of churches and missions. There are fourteen organized churches among the three native tribal groups. In addition to these, there is the splendid orphanage and Christian home at Haines. This work, from the point of view of the training of the child, heads up in the Sheldon Jackson Training School at Sitka. Two boats, one a gas boat, the "A. L. Lindsley" and the other a motor ship, using Diessel power, "The Princeton," ply the waters of Southeastern Alaska. In the winter time these boats are the sole means of communication between villages and camps and our missionaries carry the gospel to practically every native home. In the summer time when the natives disperse from their winter dwellings to find employment, these boats follow them to the fishing grounds, canneries, mines, forests, labor camps, or wherever they may be. Thus, winter and summer, the gospel is taken to them.

Results

It has already been intimated that the first missionary work in Alaska began forty-nine years ago. We may now fittingly ask what has the church to show in the way of permanent results for its sacrifice of money and of devoted missionary leadership during all these years? Christianity must express itself necessarily in some tangible way. The number of native churches has already been referred to. It can further be stated that at Barrow and Point Barrow and Wainwright where the Presbyterian Church has labored for thirty-six years, every adult Eskimo is a member of a church. At the age of fourteen, native boys and girls are supposed to become members of the church. They are subjected to an examination by the native sessions, the rigors of which would probably appal many boys and girls of the same age in the United

States. The three communities already referred to are amongst the cleanest both from a sanitary and moral point of view in all Alaska. The Lord's day is well kept. The natives themselves are zealous of good works. They attend all of the services in their churches. A speaker in any one of these villages may count upon the presence of every man and woman within reachable distance who is able to travel.

On the death of Father Duncan, the native congregation at Metlakatla, which was independent, cast about for a leader. The only leader who appeared available to them was the Rev. Edward Marsden. Mr. Marsden had come under the influence of our mission at Saxman, had been sent to Marietta College and to the Theological Seminary, and is today the only educated and ordained native minister in Alaska. The native congregation asked the Presbytery of Alaska to enroll the church and to install Edward Marsden as its pastor. This was done and thus the Tsimpsons are a part of the missionary result in this interesting territory.

One of the interesting by-products of missionary labor is the native cooperative stores. It is an unfortunate fact that the white traders in Alaska have too often proved to be neither friends of the natives nor a credit to their own race. In order to escape their extortions, the Rev. V. C. Gambell, an early missionary, organized the first cooperative store at Gambell. There are now nine of these native cooperative stores in Arctic Alaska, all of them at mission points. The management of these stores is developing a new type of native leadership. Including the reindeer which are owned by the natives and are put into the assets of the native stores at a book value of \$20 a head, the assets of the store at Barrow are listed at \$147,000 and at Wainwright \$124,000. It will be recalled in passing that Sheldon Jackson received much abuse from the newspapers of the United States for his "folly" in bringing reindeer to the tundras of the Arctic Circle. In Southeastern Alaska the natives have made wonderful progress. Some of them have built beautiful homes that are as well kept and managed as many homes in the United States. One native firm builds gas boats that have remarkable lines of beauty as well as powers of sea endurance. Without doubt the real leader in the last territorial legislature was William Paul, of Ketchikan, a native, son of our honored missionary, Mrs. Tilly Paul Tamaree.

In a little over one generation many of the Alaskan natives not only have become christianized but have made remarkable progress in the arts, in developing the industries of the country, and in native leadership.

No brighter page of modern missionary history can be found than that which records the story of this work in Alaska, the native meaning of which word is "The Great Country."

National Missions is supported by the gifts of interested churches, Sunday schools, missionary organizations, and individuals. Contributions may be for the general work of the Board or for the support of a particular missionary or project. Remember the Board with a legacy in your will. Gifts are accepted on annuity trust agreements at liberal interest rates.

E. GRAHAM WILSON, *Treasurer*

Board of National Missions
of the Presbyterian Church in the U. S. A.
(Legal Title)
156 Fifth Ave., New York

MISSIONS OLD AND NEW
IN
ALASKA

Reprinted from the 1927 Annual Report

Board of National Missions
of the Presbyterian Church in the U. S. A.
156 Fifth Avenue, New York, N. Y.

Missions Old and New in Alaska

THE territory of Alaska has been settled by white people since 1784. It passed into the possession of the United States in 1867 by purchase, the price being \$7,200,000. For a score of years it was ridiculed, neglected and despised and the needs of its people all but forgotten. Then for a decade it was placed under the occupancy of the United States Army and soldiers were quartered in all the salient points. Then another period of waiting intervened before civil government was set up. It is not to the credit of the American people that it took them so long to "discover" Alaska and so long to apply to it the principles of stable, orderly government.

Salmon fisheries were the first industry of the territory. The untold wealth within the waters of the sea was easily available to the fishermen with slight equipment, and so fishing is the first and oldest industry. As the territory became more and more occupied there were discoveries of precious minerals, both quartz and placer mines, and later copper, coal and other valuable minerals. Next in the order of development came farming in the south and eastern part of interior Alaska. The soil is inconceivably rich and the summer climate is such as to render production unusually large. To a small extent only this source of livelihood has been utilized. A recent industry is the marketing of reindeer meat. Through the initiative of Sheldon Jackson, reindeer were introduced into Alaska for the purpose of supplying food to the Eskimos. The total number imported from Siberia was a little over 1,000. It is now estimated that there are 500,000 in Alaska. The survey of the U. S. Department of Agriculture shows that the vast tundras are capable of supporting four million reindeer. In the near future a great industry is sure to develop from the pulp woods in the Tongass national forests.

The beginnings of missionary work in Alaska are intensely interesting. Nearly one hundred years ago, in 1829, a returning missionary for the Sandwich Islands made a tour of exploration which carried him as far north as the Russian and Indian settlements near the present site of Sitka. His published letters and reports describe the deplorable conditions existing. Nothing however was done by Protestant forces to meet the needs which he depicted until nearly a half century had elapsed, although in the meantime the Russian Church, of course, had its priests and adherents in Alaska.

In 1868, one year after the purchase of Alaska by the United States, Rev. Aaron L. Lindsley, who is well entitled to be called the patron saint of Alaska, became pastor of the First Presbyterian

Church of Portland, Oregon. The following year he had an interview with Secretary Seward, whom he had previously known, while the Secretary was returning from his visit to Alaska. From him he obtained much information regarding the natives, their conditions, habits and needs.

At about this time a Presbyterian layman, a member of the New York Avenue Church in Washington, D. C., was located at Sitka, in the government service. He organized and conducted a Sunday school for Russians and Americans.

In 1875 General O. O. Howard came to Portland and resided on the same street opposite Dr. Lindsley. Dr. Lindsley had frequent interviews with him regarding the natives of Alaska. All these years his interest had been developing as his information increased. In 1877 he commissioned and sent to Alaska a member of his church, a layman by the name of J. C. Mallory, with instructions to visit Ft. Wrangell and Sitka, make a general survey of the needs of the natives and the opportunity for opening up mission work, and to open up such work where opportunity offered. Mallory visited Ft. Wrangell first of all. Here he found a Christian Indian named Philip Simpsian who had been converted in the Wesleyan mission, near Ft. Simpson, British Columbia. This Indian had actually in operation a school for the teaching of the natives. Mallory employed him in the name of Dr. Lindsley to have charge of the school and promised him \$25 a month for three months. He also obtained from the natives at Wrangell the promise to assist in the building of a church for worship. Before Mr. Mallory had time to go over very much of the territory, he received the news that he had been appointed by the government to be an Indian agent in Colorado and his health was such that he felt obliged to accept the offer. As his successor, Dr. Lindsley appointed another member of his church, Mrs. A. R. McFarland, the widow of Rev. D. F. McFarland, formerly a missionary of the Board in New Mexico. She went to Wrangell in the late summer of 1877 and assumed charge of the work which Mr. Mallory had begun with Philip Simpsian as the native teacher. The support of Mrs. McFarland was assumed by Dr. Lindsley. After some months of correspondence, her support was taken over by the Board of Home Missions. Mrs. McFarland was escorted to Wrangell by the Rev. Sheldon Jackson who happened to be in Portland at the time of her departure and who seized the opportunity to go to Alaska to make a re-survey of conditions and missionary opportunities. They were followed, about a year later, by S. Hall Young and John G. Brady, later Governor. In 1879 Dr. Young organized and built the first church at Ft. Wrangell.

Some twenty years earlier, in 1857, William Duncan, known generally as Father Duncan, had established a mission among the Tsimpian Indians in British Columbia. He organized a self-supporting Indian colony known as Metlakatla. Because of irksome governmental regulations and the persecution, both political and ecclesiastical, to which he was subjected, in August, 1887 he moved

*There
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Mallory
J. C. Mallory
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Alaska!*

*There
was
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Dr. Lindsley
at
Wrangell
in
1877*

his whole colony to Annette Island, Alaska, and established there a new Metlakatla. At the death of Father Duncan, a Presbyterian Church was organized over which Rev. Edward Marsden, a native, was called to be pastor. In 1890 in answer to the call for missionary work in the Arctics broadcasted through the religious papers by a Lieutenant in the U. S. Navy, Prof. L. M. Stevenson went to Barrow and opened up the work there.

From these humble beginnings the work has developed with many vicissitudes, until today there are two Presbyteries, one hospital, the great Sheldon Jackson Training School, the orphanage at Haines, two mission boats and many churches and stations.

Alaska comprises 590,000 square miles and has 26,000 miles of coast line. It is a land of superlatives. Its dimensions are vast. Its natural resources are incalculably rich. Its scenery is magnificent. Its climatic range is downward from the temperate climate of southeastern Alaska to what you will. And Alaska enthusiasts, of whom there are not a few, envisage for it a future which only superlatives can describe.

The present population of Alaska is about 55,000 of whom 26,500 are natives. That fact, taken in conjunction with the vast size of the country, will convey some idea of the difficulty of missionary operation. The natives are of four races: the Eskimo, on the coast of the Bering Sea and the Arctic Ocean; the Aleut, on the Aleutian and Shumagin Islands and the Alaska Peninsula, Cook's Inlet and Prince William Sound; the Alaskan Indians, in the Yukon, Kuskokwin, Susitna and Copper Valleys; the Japanese natives, inhabiting southeastern Alaska and comprising three groups of languages, Thlinkets, Hydas and Tsimpshans.

In Southeast Alaska the Presbyterian work is mainly among the natives with but five white churches here. In central Alaska, north from Anchorage and Cordova to Nenana and Fairbanks the work is exclusively for the white population. In the Arctics three stations have been established, at Cape Prince of Wales, St. Lawrence Island and Barrow. The former two points have been vacant for some time now on account of the reduction made in the Board's budget.

The economic situation in the last seven years in Alaska has been such that many have been obliged to leave the territory. The population is at a low ebb. While it is true that there are less adults in Alaska than usual, at the same time it must be noted that those who are there now are there for purposes other than seeking for gold. They are building homes instead of prospecting. More children have been born in the territory in this period than at any similar period heretofore. There is a growing need for increased school accommodations. This is only to say that the period of inflation due to gold excitement and other commercial booms has passed and the era of home building and community development has begun. This will make the work in the near future more attractive than ever. The social side of life is being developed and the amenities of home and civilization are being cultivated.

Economically, the natives are in difficulty. When the white man came to Alaska he found them living on the fruit of their efforts at fishing and hunting. Relatively it was easy to obtain a livelihood under such conditions, for both game and fish were abundant. Since the large packing companies have come in and syndicated the fishing, the native is employed only in seasonal efforts. His former supply of food, easily obtained, is vanishing. It is realized that he must, somehow, adapt himself to the modern economic situation. During this time of transition, the training given in the Sheldon Jackson School is invaluable; also efforts like those of Mr. Beck at Hoonah to teach the natives agriculture should be encouraged. This transition has been rendered a little more difficult by the racial prejudice that unscrupulous politicians have fomented in Alaska. Since all of the natives are citizens and inclined to exercise the franchise, their insistence on their own civil rights is not always looked upon with favor by certain interests. Hence, there is far more prejudice between natives and whites than ought to exist. It is the privilege of the church of Jesus Christ in this critical stage of development to mitigate as much as possible the bitterness of this conflict and to assist the native in maintaining his rights under the law.

Events of the Year

The past year has been marked with tragic events. On September 16, a fire broke out in the village of Kake at a time when most of the men were at work in the cannery at a considerable distance away. One half of the village was destroyed by fire, including the church with its contents. The manse, however, was uninjured. Twenty-six families numbering ninety-two persons were rendered shelterless and many of them lost their winter's food supply. Immediate relief was rushed to the scene by the American Red Cross. It happened that the mission boat "Princeton" was at Haines when the fire occurred. A wire started the boat southward bringing Rev. David Waggoner and Rev. and Mrs. George J. Beck, who spent several days with the people, ministering in every possible way. It is very earnestly hoped that money may be obtained in connection with the Alaska Jubilee to rebuild this house of worship at as early a date as possible.

On October 10th a fire broke out in the village of Douglas which destroyed property to the amount of considerably more than \$200,000, including the building of the Presbyterian Church. In this instance, also, a great many of the natives were rendered homeless and destitute. They were aided immediately by the Red Cross and by our missionaries. It is hoped that money may be obtained through the Jubilee fund as in the case of Kake for rebuilding this house of worship.

It is significant to note that the new building of the Northern Light Church at Juneau which takes the place of the one burned a year ago, has been completed during the year and will be dedicated in April with the Presbytery in session at the time. This structure is the most attractive and commodious church in the capital city.

This is the only self supporting church of our faith in the territory and the claim is made that it is the only such church of any denomination in Alaska. During the year of building, the spiritual side of the work has not been neglected and an increase in the membership of 50% has been reported. In consequence, this church faces the future with great optimism and hopefulness.

The mission at Barrow has been very prominently in the mind of the general public during the year, on account of the fact that the exploring expedition of Capt. Wilkins used the village of Barrow as the base of its operation during the winter of 1925-26 and the same Commander returned for exploration during the winter of 1926-27. An epidemic of typhoid fever occurred in the early spring. The mission has had a prosperous year. All of our fields in the interior of Alaska, excepting Nenana, have been manned during the year. The pastor at Anchorage, Rev. J. E. Youel, broadcasts his sermons every Sunday night over the radio, and responses have been received from all over the territory showing that he has been able to reach the remotest parts of Alaska.



The Old Rescue Hut at Point Barrow

The Presbyterian church was organized at Metlakatla seven years ago. Father Duncan had many followers, who, after his death did not feel like becoming members of another organization. Some of these members actively opposed our work. The pastor, Rev. Edw. Marsden, counseled patience, and through his influence the breach has been largely healed. Before the missionaries came, the Indians depended upon the blaze of an open fire at night for light. The traders brought candles with them. When the missionaries came, kerosene lamps were put into use. When the gas boats began to come, gasoline lamps were introduced. The young men in Metlakatla lately began to ask for better lighting, and as a result the natives are putting in a hydro electric plant which will supply

adequate current for municipal and domestic use. This is a good illustration of the general progressiveness of this unique community.

The Board has rural missionaries who are approaching their task in a spirit of evangelizing the very soil itself. At Hoonah, Alaska, Rev. Geo. J. Beck, a veteran of nearly twenty years in the Board's service, recently spent his Sabbatical Year in planning an agricultural mission. His Indians used to be fishermen, and they still are employed in the fisheries carried on by stock companies at that place. For this work they receive wages, but the industrial organization of salmon fishing excludes the Indian from the enjoyment of the surplus of the salmon catch, which used to feed him during the winter, and from the profits of the salmon run. The wants of these Indians are increasing and they must look for other sources of wealth.

Mr. Beck, their missionary, believes that they can farm the land. He is turning their attention therefore, from the sea before them to the land behind them—which is fertile, and the growing season is long. He brought back with him from his leave of absence an agricultural equipment, suited as he thinks to the cutting down of timber, and clearing the land for the crops best suited to that soil for the needs of the people. He has saws, axes, plows, harrows and other implements—everything he needs but a tractor. It is Mr. Beck's belief that only in agriculture can the settlement at Hoonah be maintained.

Sunday School Missions

The two Sunday School Missionaries in Alaska, Rev. Robert R. Marquis and Rev. David Waggoner, are doing real pioneer work, although the work of each is carried on under widely different conditions and with great liberty of adaptation to meet the peculiar needs of the groups to which they minister. Mr. Marquis continues to hold the work at Nenana as a center for a widespread ministry to the settlements along the line of the Government railway. He has planted mission Sunday schools at a number of points where there are no other Christian organizations. The long distances and hardships of travel in this region, together with the almost utter absence of local leadership, makes progress much slower than in the States.

During the past year, the program has been enlarged by the development of a plan announced last year, to utilize the service of the other Missionaries of the Board in Alaska, who are placed in charge of churches, in behalf of the outlying settlements and neighborhoods which their churches cannot reach. They are given an allowance for travel and a clearly defined program of Sunday school and Vacation Bible School work. The missionaries have cooperated in a very effective way, and the results have been most encouraging. Mr. Youel writes:

"I regularly visit Wasilla. It is a very small village 65 miles north of Anchorage on the Alaska Railroad. Seventy-five fully numbers the population within a radius of five miles including the village. Nearly all the children of the community are pupils in the Sunday school. Several good and faithful ladies are regularly

working in the Sunday school, the day school teacher being one of them. I have a standing appointment for holding a service at Wasilla on the Tuesday evening after the first Sunday of each month. These services are well attended every month, fully one-half of the population being present. I use part of the evening for a Workers' Conference, in which all present seem to be interested. Services, including the session of the Sunday school, are all held in the school house."

The Presbytery of Yukon has taken action endorsing the plan and we believe that by persistent fostering of these outposts our churches will be greatly strengthened, and our occupation of that entire field made more efficient.

In his boat ministry among the natives, which resembles somewhat the character of the work of a Colporteur Missionary, the Rev. David Waggoner is rendering heroic service. With his new boat, "Princeton," Mr. Waggoner is reaching hundreds of families who otherwise would never receive a gospel message. Arriving at a settlement, Mr. Waggoner anchors his boat and goes ashore with his pack of literature consisting of Bibles, Testaments and Sunday school papers with colored Bible pictures, which the children especially are eager to receive. He visits the homes and arranges for a series of gospel meetings with preaching every evening. A Bible school is conducted each day for the children in which they are taught to memorize Scripture selections, hymns and prayers. As the result of these meetings many make a profession of Christianity. After spending five or six days with these people, he goes on his way to another settlement where he performs a similar ministry. Frequently there are sick ones who need hospital care, whom he takes in his boat to the nearest place where medical attendance may be obtained. To thousands of poor natives who are reached by no other Christian ministry, Mr. Waggoner is regarded as a trusted friend and spiritual guide. He enters into their lives and helps in every possible way to lift them to higher standards of living. Let us travel with him to some of these settlements on his Vacation Bible School tour during the summer. Thirteen of these schools were held last summer. Here is a leaf from his diary:

"During August a trip was made to the Icy Straits country, where are located some canneries and ranches. The visit in the canneries was very helpful. In most of them the native men who were under our training last winter, together with elders from various churches, supervised and conducted religious services. We found the spiritual conditions therefore better than in former years.

"Strawberry Point is located on the northern part of the Straits. Here four families have located and are pioneers in farming and stock raising. We spent several hours at this point. We were compelled to leave the launch several miles from the homes and row up a shallow stream as far as we could and walk the remainder of the distance. A home Sunday school is being carried on and we have been helping them with literature from time to time. Many of the larger children will remove to Juneau this winter for school privi-

leges. There are not enough children now living within the district to maintain a school according to the requirements of the law. All are hoping for more settlers to come in and take up the land.

"A visit was made also to the Tenakee Inlet country. This Inlet has two canneries and a village. In the canneries we were hospitably received by the management and were able to conduct two services besides visiting all of the homes. The village of Tenakee is inhabited by a mixed population. The reason for the village is a mineral hot spring. The population is largely composed of adults. There are about twelve children living within the village during the winter months and the territory maintains a school. In canvassing the town we did not find a Christian woman who could read. It is therefore impossible to have a Sunday school this winter, unless we can secure the aid of the new teacher whom we have been informed by the Territorial Commissioner of Education is a Christian. We will try to secure this help during the Teacher's Institute. The only Christian family in the community is native. We have held services twice in the village and the attendance was rather good. However, the type of persons who come to the village are rarely induced to enter a church building."

Educational Work

The educational work of the Board in Southeastern Alaska is carried on through two stations: Sheldon Jackson School, a splendidly equipped boarding school for both boys and girls at Sitka, now completing the forty-seventh year of mission school work at this post, and Haines House, a boarding home for forty children from tiny tots up to twelve years of age, at Haines.

It is impossible to over-estimate the contribution of Sheldon Jackson School to the formative influences in the development of native life in Alaska. Working under a three-fold program of education, health and evangelism it has bent every effort to establish the natives as "competent, Christian citizens." The executive reports: "Our pupils are steadily improving in two directions—mentality and morality. In mental attainment they are more nearly up to standard. Not many years ago it was not uncommon to have young men and women of mature years in primer classes and it was impossible to have a high school department for lack of enrollment. This year for the first time, a considerable number of eighth grade graduates of Bureau of Education Schools knocked at our high school doors. Our freshman class has sixteen members, eight of whom took their grade work at Sheldon Jackson School and eight at other schools.

"The outstanding event of the year was the dedication of the new infirmary. For years we have been waiting and praying for such a building. With about a hundred and forty young native boys and girls to care for, it is very necessary that provision be made for physical welfare. Each year brings the usual number of minor ailments as well as an occasional serious illness; no year passes without its peculiar burden of epidemic, accident or other unanticipated emergency. It is probable that our new infirmary is the most com-

plete small hospital in Alaska. There are four two-bed wards, dispensary, operating room, two nurses' rooms, kitchenette and other conveniences. Through a special gift of a long-time friend of the School, a complete outfit of furnishings including a modern operating table with approved light has been supplied. It was with grateful hearts that staff and students gathered on February seventh to dedicate this building to its purpose of physical healing. But the real dedication had already been effected. The daughter of one of our efficient lay workers had been for weeks critically ill. As a last resort a delicate operation became necessary and was successfully performed. This promising girl, on the way to restoration to health, was an interested listener from her bed in one of the wards. Without the modern equipment and sanitary conditions in the new infirmary, it is not probable that her life could have been saved and thus the Great Physician had already blessed our new infirmary and employed it in His service—a dedication indeed."

Growth in spirituality on the part of the pupils is shown by the facts that this year a number have been able to take occasional charge of the third and fourth year Bible classes and of evening prayers in the Senior dormitories and that there has been a marked improvement in the leadership of Christian Endeavor meetings. Social responsibility is definitely developed through various forms of service performed in the native village, for example, the mission Sunday school here is officered and taught by students from the School, with the single exception of the superintendent, who is a staff member.

The first class to graduate from the high school was that of 1921 and two members of that class are now in service under the Board, one as a teacher and one as an evangelistic worker. Another graduate is a teacher under the Bureau of Education. Former students who are non-graduates include a minister, four lay workers in charge of native churches, a trained nurse, a member of the territorial legislature, a deputy United States marshall and a second teacher. Nine charter members of the Alaskan Native Brotherhood, "the heart and brains of the Thlinget nation today," are products of Sheldon Jackson School.

"One great result of the Board's work is seen in the improved condition of many of the native villages; the building of sidewalks, the installation of water systems, better disposal of garbage and other sanitary measures, the more intelligent care of children, higher school standards, the effecting of village organization and the lifting of moral ideals—all these are a demonstration of the work of the Board of National Missions through the pupils who have benefited by the training of Sheldon Jackson School."

The small boys and girls at Haines are orphans, half-orphans or destitute children who have been left to shift for themselves. They attend the Government School in the village and on reaching the age of twelve are transferred to Sheldon Jackson School to complete their education. How these little neglected lives flower under the influence of Christian home training! Though it is not

the practice to suggest this important step to the children, eight have joined the church since last September.

Haines House also functions very largely as a community center. A dispensary service is maintained for the natives and the staff teach in the native Sunday school and assist in all other forms of church work.



Sheldon Jackson

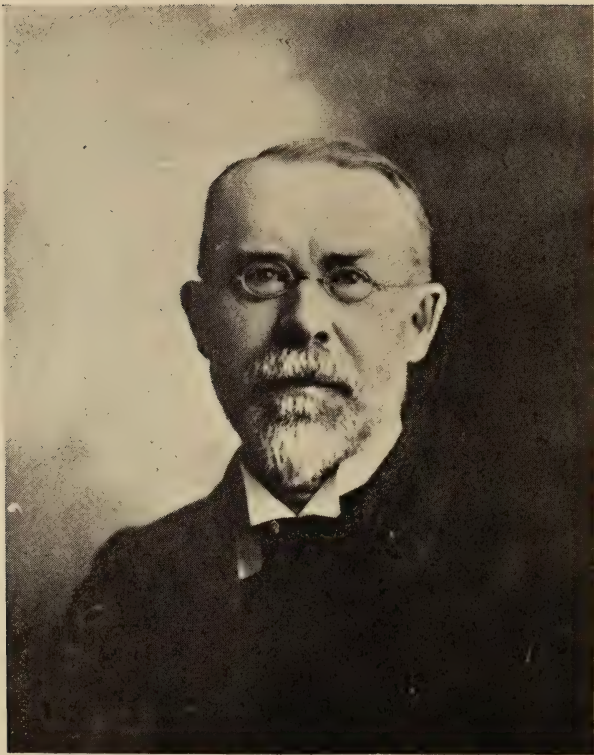
Price: Five Cents

REACHING
ALASKA
THROUGH
EDUCATION



By
JAMES H. CONDIT, D.D.





SHELDON JACKSON

Reaching Alaska Through Education

THE Presbyterian Church was the pioneer in establishing Protestant Missions in Alaska, and its first missionary was a teacher. Dr. Sheldon Jackson combined the offices of missionary superintendent and General Agent of the Bureau of Education, being the first to serve in each of these positions. Church and school entered Alaska hand in hand.

Although Sheldon Jackson School was opened in 1880, the name was not adopted until 1911, when the new school plant was completed. The idea was to perpetuate the name of Dr. Sheldon Jackson, by whose foresight and missionary zeal the large tract of land comprising the school property was secured and through whose untiring efforts the original buildings and equipment were provided and the work maintained.

The Sheldon Jackson School is the response of the Presbyterian Church to the need of the native people of Alaska for a distinct Christian educational institution. It was founded by Christian women and is supported by the Board of National Missions, through the gifts from the women's and young people's missionary organizations.

The Field

The principal field of its operations is in that section known as Southeastern Alaska, which extends from Dixon's Entrance on the south to Yakutat Bay on the north. More than twenty communities in this section are represented in the school. A few children have come from the far North and West. Young people of promise are received from all parts of Alaska.



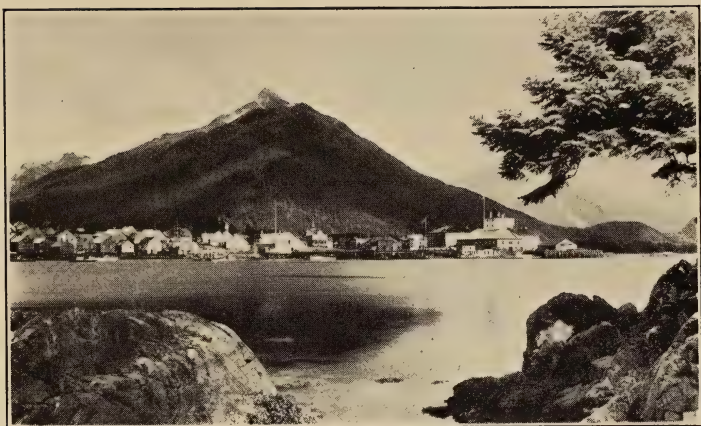
The Land of the Sheldon Jackson School

There are now in attendance representatives from five Alaskan tribes speaking five different languages. An opportunity is thus afforded to extend the influence of Christian education from farthest north to farthest south in this widely extended territory.

Location

In all Alaska there is no more beautiful site than that of Sitka in its setting of forest, mountain, and sea. The climate is pleasant and the temperature equable, with very little severe cold. It is the geographical center of the island region.

The town is small and quiet and furnishes a favorable environment for the school, which from the nature of its purpose comprises a community in itself. Opportunities for recreation are unexcelled. Game and fish abound. Wild berries are plentiful. Cultivated varieties as well as all garden products are prolific.



Sitka—Friend of Mountain and Sea

Because of these attractions this place was selected as the seat of government of Russian America more than a hundred years ago and has been continuously occupied ever since. No region of the territory is so rich in historic setting.

The People

Three tribes of native people inhabit Southeastern Alaska—the Thlingets, Tsimpsheans, and Hydahs. The Thlingets are the most numerous. The consensus of opinion assigns them to Asiatic origin. Ethnologists establish a strong probability for this theory.

In common with primitive people everywhere, they have suffered by contact with the stronger race, especially in physical health. Tuberculosis has been the most prevalent and deadly disease. With improvement in educational and moral standards, physical conditions have also improved. Homes are better. Villages are more sanitary. Infant mortality has been greatly lessened and the health standard generally raised.



A "Silver Hoard" of Salmon

In recent years an increasing number of the native people have found employment in the canneries and mines, and in other lines of civilized activity. Fishing should continue to be a chief industry in this land of inland seas and, as at present, should furnish employment to a large proportion of the people. In all the native villages there are now stores, restaurants, and other business enterprises conducted by natives. A few have entered professional life. An increasing number of the young people are looking forward to assuming their full share of responsibility in the civic and commercial life of the territory.

The mental capacity of this people is not inferior to that of any other race. The young people respond readily to training.

Equipment

The school plant consists of four large dormitories, the main school building, including the gymnasium assembly



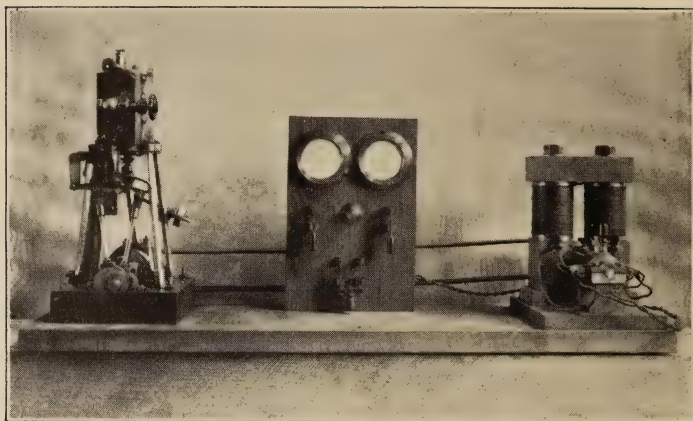
Two of the Many Buildings

hall, an industrial building, central heating plant and steam laundry, print shop, museum, home economics cottage, and three residences with other small structures. A hydro-electric plant furnishes electric lighting and a limited amount of heating. The buildings have recently been repainted and otherwise repaired. They are well furnished and equipped with electric lights, running water, and steam heat, and are in every way adapted to the ends of modern education.

Aims and Ends

The work of the school comes under four heads.

First, in importance, is that of Christian training. This emphasis distinguishes the Sheldon Jackson School from secular schools. The first objective is training for Christian leadership. For this reason large attention is given to Bible study and the development of Christian character. Instruction in Bible is a part of the course of study in all grades. The Westminster Religious Education textbooks



Made By a Student and Made to Work

are used and the graded course followed. Practical training in Christian leadership is afforded in the various Endeavor societies, Sunday schools, and other organizations of the school and community.

Another aim is occupational training. Carpentry, engineering, machine work, steam and hot water fitting, printing, electrical work, and other courses are provided for the boys; instruction in cooking, housework, laundry, sewing, and home nursing is provided for the girls. The plan of the school calls for a half day of study and a half day of practical work with supervised study hours at night. Theory and practice are thus kept in proper relation.

A standard course of education, through high school, is also included, with a course of study conforming as nearly as practicable to the outline of the Territorial Commissioner of Education. Instruction is given in both vocal and instrumental music.



"Competent, Christian Citizens"

And finally, healthful sports are encouraged. Physical training under a competent instructor rounds out the educational scheme.

Added to these are social gatherings with supervised entertainment and play and a literary society with public entertainments intended to give practice in public expression.

The school slogan is "Competent, Christian Citizens." The aim is to train girls as homemakers and boys as qualified and business men.

Problems

They are many:

How shall we meet the indifference of uneducated parents and secure the attendance of children for a sufficient period to lay the foundations of Christian character?

How shall we train pupils unaccustomed to the confinement and discipline of school life?

How shall we proportion the program of work, indus-



Sheldon Jackson Has Its Field Day

trial training, and study to meet the requirements of the school plan, and at the same time effect the greatest good in preparation for life?

How shall we meet the question of the social place of educated natives and their relation to the social organization of the future?

In addition, there is the ever present problem of supplies: to provide board and lodging for one hundred and fifty boys and girls, to secure fuel, shop supplies, and school equipment, and to keep all within a given appropriation.

Promise

The leaven is working.

Homes are cleaner, children better cared for, villages more sanitary. School trained young men are active in mercantile establishments, and in various trades. There is a growing appreciation of the meaning of citizenship



Sitka's Native Village

and a more determined effort to attain a place in the civic life. Parents have a deeper appreciation of the advantages of education and are more eager to have their children in school. Native villages and societies are evincing a desire to co-operate in all educational enterprises. The boys and girls respond more fully than ever before and are more capable.

Co-operation

The success of our work requires co-operation. We in the field would share with you at home the problems, the work, the maintenance, and the results of this school. God calls some to go and some to send. Those who do the work and those who sustain it share in the reward of the faithful. Will *you* present our cause at the Throne of Grace that you may share with us in the ministry of intercession? Will *you* acquaint yourselves with our work that we may profit by your intelligent sympathy? Will *you* have a part with us in this ministry?

Board of National Missions
of the Presbyterian Church in the U. S. A.
156 Fifth Avenue, New York, N. Y.

The Wonderful Story *of* Angoon

By
S. HALL YOUNG



The Wonderful Story of Angoon

By S. HALL YOUNG

LIFE in Alaska, especially the life of a missionary, is crowded full of thrills and excitement. Something is always happening. Sometimes the excitement is pleasurable—often the reverse. I have just returned to my headquarters at Juneau from a trip of three hundred and fifty miles by steamboat, gas boat and skiff. Although taken in the middle of winter and in the coldest and stormiest weather we have experienced this season, the trip has brought more of pleasure and inspiration to me than almost any other of the many journeys I have taken in Alaska during the last forty-five years.

I made the trip with the Rev. David Waggoner, pastor of the Native Church at Juneau and stated clerk of the Presbytery of Alaska. While we visited the town of Petersburg and did some necessary work there and also went to our important mission of Kake, holding services and looking after the new boat, which we are building there, the A. L. Lindsley, our main objective was the town of Angoon on Chatham Straits, the home of the Hoochenoo tribe of Thlingits. Here we completed the organization of the Presbyterian Church of Angoon, with an enrollment of sixty members. The story would be long should I indulge myself in all that I think worthy of telling concerning this tribe and its transformation. I can only flash on the screen a few pictures, old and new, embodying my experiences and those of other missionaries with this tribe and village.

The tribe has a world-wide but unenviable notoriety on account of having given a corruption of its tribal name to poisonous, illicit, intoxicating beverages. *Hooch* has been widened from its original meaning of rum, made from molasses, to any kind of bad home brew. The name was attached because the United States soldiers in the period of their occupancy of the Territory from its purchase in 1887 to the withdrawal of the soldiers ten years later, first taught the Hoochenoo Indians the art of making this. The liquor they brewed was worse than the famous Forty Rod Whiskey. I have known it to kill at a distance of *more* than forty rods, when it made the Indians fighting drunk. In those early times there was a strict prohibition law which forbade the importation of any kind of intoxicants into Alaska. But it did not forbid the importation of molasses or sugar. There were only two towns that had trading posts in Southeastern Alaska, when I arrived in 1878. There were a number of stores



ANGOON SCHOOL CHILDREN

in each town. It is safe to say that from one-half to two-thirds of the sales made from these stores were molasses. As there was no civil government in Alaska then, no protection of life or property, the reader can imagine the result of unlimited *hooch*.

There were some twenty-five hundred Indians at Fort Wrangell when I arrived, representing every tribe from Yakutat in the North to the tribes of northern British Columbia. Four or five languages were spoken by these Natives who had gathered at Fort Wrangell to trade or to work for the miners in the Cassiar, up the Stikine River. Wrangell was the home of the Stikine tribe and they had their large permanent community houses strung along the beach around Etolin Harbor, on one side of the fort. On the other side of the fort "up the beach" was a medley of temporary houses, shacks and tepees, extending for a mile, up to the extreme northern point of Wrangell Island. These were occupied by what we called the "foreign Indians," representatives of fifteen or sixteen tribes.

Of all these tribes the Hoochenoos were the most dreaded and the most troublesome. We had a common saying at our mission, "There's a fleet of Hoochenoos canoes coming; look out for trouble." We never had to wait long for the trouble. In the first place the most dreaded and terrible Indian in all Alaska was a Hoochenoo medicine man named Kleakeet. His ascendancy over all other Indian doctors was complete. His name was the bugaboo of all Indian



ELDERS AND DEACONS OF ANGOON CHURCH

children for five hundred miles up and down the coast. The most of the medicine men had only one *yake*, or familiar spirit—Kleakeet had five. He had three or four caches or houses of hewn plank in the woods where he stored the blankets, muskets, boxes of beads, webs of calico and muslin, Indian paraphernalia, etc., of which he had robbed the Indians through his sorcery. He was guilty of instigating the murder of scores of men, women and children, whom he had named as witches. It would take too long were I to tell a tenth part of the trouble I had because of this demon medicine man. It extended over a period of some five years after I arrived at Fort Wrangell and culminated when I interfered with a performance in the house of Shakes, our head chief, and prevented Kleakeet from carrying away more than a thousand dollars' worth of goods as his fee, and also prevented him from causing the torture and probable murder of a number of "witches." When he found he could not get away with his ill-gotten booty he lost his temper, drew a long knife made out of a Russian bayonet, with elaborately carved wolf handle, and sprang at me to drive it into my heart. Matthew, one of my Christian Indians, was too quick for him and wrenched the knife from Kleakeet and gave it to me. It is now in the Carnegie Museum at Pittsburgh. Then Kleakeet solemnly buried my soul in the ground and told the Indians that I was but a phantom and not really alive and that in the second cold from that time my

body would follow and I would die. When I failed to fulfill his prophecy he went on a big drunk and killed himself. We received some of his descendants into the church of Angoon last week.

On the tenth of January, 1880, the Hoochenoo tribe, inflamed by their vile liquor, attacked the Stikines, and three of my church members, including noble old Towaat, our Christian chief, were shot dead at my feet and the tribe tumbled back into barbarism. About 1882 the U. S. gunboat *Pinta* was compelled to steam to Angoon to release a couple of whalers who had been seized and were being held as hostages and the town was blown to pieces and many of the houses burned.

When I first visited Angoon in 1879, with John Muir, we found the whole village drunk. The Natives hugged Kadishan in drunken frenzy and wanted to kill Towaat, and we had great difficulty in breaking away from the howling mob. Unlike most of the tribes of the Archipelago, Angoon at that time evinced no desire for education or Christianity. After the trading and fishing post of Killisnoo was established, three miles distant, a Russian church was erected and spasmodic attempts were made by that Church and by the Salvation Army to obtain some converts and do something towards Christianizing the Hoochenoos, but without any appreciable success.

Now the reverse picture: About 1904 a little Indian girl, 12 or 13 years of age, lived at Haines. She was of the Chilkat tribe and of the family of old Donnawuk-Silver Eye, the chief of Yindestukky, the town near the mouth of the Chilkat River. Donnawuk was the chief who received Muir and me and our crew of Indians in my first visit to that tribe in 1879. He feasted us on fat things, kept me preaching for two days and declared himself decidedly for Christianity, schools and progress. With the head chief of the Chilkats, Shathitch, who lived at Klukwan, twenty-five miles up the Chilkat, and with the chief of the Chilkoots, Donnawuk escorted me across the peninsula to the eastern channel and there I laid out the town of Haines for a Christian mission. Donnawuk moved to Haines after a few years and died there, a Presbyterian elder, steadfast in his faith.

Little Frances Phillips went to the mission school at Haines and got a start in education and Christianity. Her sweet disposition and her eagerness to learn endeared her to her teachers. When Captain Pratt, the famous head of the Carlisle Indian Training School, came to Alaska for recruits, little Frances and two other Chilkat girls wanted very much to go East with him, but their

mothers interfered and forbade them to go. Frances cried so much over this disappointment that her mother said, "If you will stop crying I will let you go to the Presbyterian school at Sitka." This great institution was then called the Sitka Training School; now it proudly bears the name of the Sheldon Jackson School. So little Frances got her chance for an education. She was a star pupil from the first. She proudly exhibits Whittier's poems, Lowell's poems and other volumes, which were given her as prizes. In 1909 when Professor Beatty was principal of the school, Frances constituted the whole of the graduating class, having completed the eighth grade of the grammar school.

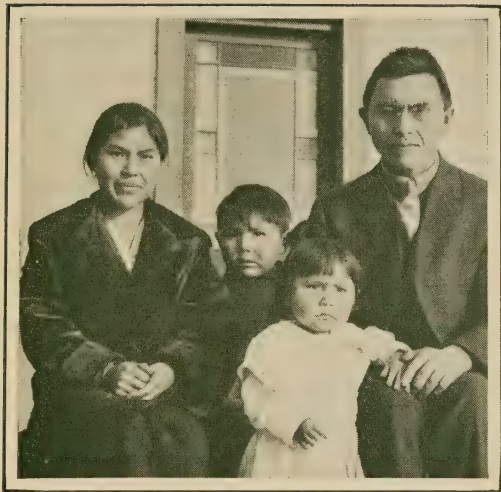
About the same year that Frances entered the school, a boy from Angoon became possessed with the desire for a Christian education. He announced his intention of going to Sitka. His relatives all opposed this. His mother cried and threatened to kill herself if he would go to what she considered a far away place, although Sitka is only sixty miles from Angoon. Sam Johnson, which was the name given the boy by his teachers afterwards, got on board a vessel bound for Sitka and would not go ashore to see his mother, fearing that he would be detained and lose his chance for an education. He had had little or no schooling and had to start at the beginning. But he was a very earnest student and so obedient and industrious that he endeared himself to the whole school force. He learned the trades of carpentry and machinery, so that he was able afterwards to build his own big house at Angoon and to direct others in building their houses, and also able to build boats and to run steam engines and gas boats when he obtained vessels of his own. Sam was several years older than Frances, but when she graduated in 1909 he had only completed the fifth grade. Both of them had joined the Presbyterian Church at Sitka and were most earnest in their confession. They were married soon after Frances' graduation; she proudly says, "Our families had nothing to do with the match and there was no old-fashioned bargaining about it. Sam proposed to me like a man, as the whites do, and I accepted him like a woman." The young couple came to the brawling, old-fashioned, sorcery-ridden, hooch-making town of Angoon. They lived their Christian lives and set to work to convert Sam's family first, and then the rest of the people of Angoon. They met with much opposition and ridicule, but persisted. There was no school and no church in the town. The Russian priest at Killisnoo, with his meaningless ritual and his foreign tongue, tried to induce the Johnsons to join it. The Salvation Army with their drums, symbols

and adaptations of the old Indian dances to Army jazz tunes and Christian words, and led by very ignorant officers, tried to induce the Presbyterians to give up their services and join the Army. But Frances taught the children the English language and the women clean and decent housekeeping, and Sam preached the gospel as he had learned it at Sitka, and the people received the words gladly. In 1914 news of this company of Presbyterians reached the Board, and Andrew Thomas, from Wrangell, who had himself been trained at Sitka, was commissioned as lay worker and spent a faithful year helping the Johnsons preach the gospel at Angoon. Sam Johnson had built a house large enough to hold a hundred and fifty people and finished it well, fitted with benches and offered it for the use of the Presbyterian meetings. A small church building was erected, but was destroyed by fire almost immediately. In 1915 the Rev. R. J. Diven, then pastor of the Sitka Church, brought a company of Christian workers to Angoon and held a series of meetings, resulting in the conversion of some twenty persons. These were enrolled in the Sitka Presbyterian Church.

From that time until 1921 Angoon was without any appointed pastor and had no meetings except as Frances and Sam and Sam's father, who had become a very earnest Christian, held meetings on their own responsibility. They procured hymn books and somebody gave Frances an organ, which she had learned to play at Sitka. All these years they have never failed to hold meetings, morning and evening, Sundays and often during the week at Angoon, always hoping that a church would be organized.

Last year in February the Rev. R. A. Buchanan of Sitka made a stormy trip to Angoon in a small boat and received eighteen more members into the Sitka Church. He spoke in his letter to me then of the steadfastness, loyalty and faith of this company of Christians, of the quietness and order of the town and of the necessity of a church organization.

The Presbytery of Alaska took up the matter at its last meeting, and so Mr. Waggoner and I made the trip. On account of the storm which raged all the time we were at Angoon, some of the enrolled members and others who wished to become members but who were out at their trapping places, were unable to come to Angoon. But the whole town, men, women and children, were present at all of the meetings. We held meetings every night for five nights and twice during the day. This is the second year in which the Bureau of Education has had a government school at Angoon. Eli Katanook, the teacher, a full-blooded Hoochenoo



SAMUEL AND FRANCES
JOHNSON WITH THEIR
CHILDREN

Indian, who was being educated as a Russian priest, came into our church saying that he wished to belong to a living American church rather than a dead foreign one. Seven or eight of his pupils joined the Church on confession of faith. Mr. Buchanan gave letters to all who were enrolled in the Sitka Church. Some twenty-five joined on confession. At the organization sixty were enrolled as members of the new church. All of these were from Angoon, except seven, who have their homes in Killisnoo. All were Indians except the family of the Rev. George Good, formerly of Skagway and Hoonah, who now teaches the school at Killisnoo.

I had the pleasure of baptising ten infants and seven others, of ordaining two elders and six deacons, three of the deacons being women, and of administering the Communion to some sixty people. The meetings were most earnest and inspiring. The confessions and testimonies were remarkable for their intelligence and true piety. Among the many churches I have helped to organize in Alaska I rank Angoon as the very highest in point of devotion, harmony and promise.

Sam and his father were among the elders chosen, and the other elder, Charlie John, is of the same spirit. Sam's father was not present for ordination, but will appear before the Presbytery at its next meeting at Juneau. Sam will be licensed for one year as local evangelist and will be placed in charge of the Angoon

Church, receiving a salary for six months in the year—the winter months when the people are gathered at Angoon—and during the other six months he will be running his boats, fishing and on Sunday holding meetings at the canneries and fishing camps, wherever he may be. He will make a canvass of his town and will be able to tell us in the spring what money the Hoochenoos can raise for their church. We hope to have a Presbyterian Church, with spire and bell, erected before another year.

From being the toughest, most lamentably heathen and seemingly the most hopeless town in Southeastern Alaska, Angoon has taken its place as almost the cleanest, most orderly and most solidly Christian town. And, with God's blessing, this wonderful transformation has been wrought by the quiet influence, Christian example, and sweet spirit of one little woman and her no less earnest husband. All honor to them, and to the school which trained them.

It is with deep grief that within a year I add this supplement to my former story. Frances Johnson, one of the most influential for good of all the native women in Alaska, and seemingly the most indispensable to our work, has gone to her eternal reward. The history of the last months of her beautiful life mingles the inspiring with the pathetic to a notable degree.

Last winter Mr. Waggoner made another visit to Angoon to receive the moneys contributed by the Hoochenoos of that place for the new church. Frances and Sam Johnson were the chief movers in this new enterprise. The people of Angoon are few and poor, but of great spirit. The men are fishermen and the women basket-makers and mistresses of other native arts. Frances inspired them to contribute of their work for the new church. She herself earned \$100 making moccasins and baskets, and gave it as the first contribution. Sam and his father each gave a like sum. His old mother also contributed of the fruits of her labors. When Mr. Waggoner made his visit they placed in his hands \$786, mostly given in small sums, and the money is now in the bank ready to be expended on the new church. The men also subscribed sufficient work to complete the church, and a beautiful site was selected. Recently the Board of National Missions supplemented the gifts of the people in the sum of \$1,200 and the church will be put up this fall. It will be called the Frances Johnson Memorial Chapel, for her spirit, zeal and sacrifice were the beginning and inspiration of it all.

In March suddenly came the news to me that Sam had brought

his wife and boy to the hospital at Juneau. With Dr. Bruce of our Northern Light Church, and Mr. Waggoner, I went at once to see her. The doctor told me there was little hope of her recovery. A sudden attack of intestinal influenza had seized both mother and child, and their condition was hopeless.

Frances had been in terrible agony for a week, but greeted me with her patient smile, and, unable to do more than whisper, spoke of her love for us all and of her quiet trust in her Saviour. One Sunday her little boy passed away, and we conducted the funeral the following day, sending the body with the grandfather in his boat to Angoon, one hundred miles distant. The next Sabbath it was apparent that Frances would follow her son into the eternal world. Too feeble even to whisper to us, I shall never forget the sweetness of her smile, as she pointed upward, feebly directing one finger. Her last message was sent to the native church but a short distance from the hospital, where they were holding their meeting: "Tell them to sing 'On Christ the Solid Rock I stand.'"

So passed one of the sweetest spirits I have ever known. The stars in her crown will comprise almost the whole population of Angoon, once the worst village in Southeast Alaska, drunken, violent, debauched and lost, but redeemed by the Christian example and loving words of this young woman.

To her husband, Sam Johnson, the blow was a most crushing one. He had expected to be examined and licensed at the April meeting of the Presbytery of Alaska, and to be commissioned as the minister to his people. He relied upon Frances to study the Bible and to prepare his sermons for him, as well as to manage the erection of the new church. He had offered us the use of his boat to convene Presbytery, as the Lois had blown up shortly before Frances was taken ill. But the day after her funeral he came to me, almost unable to talk. This was his message to the Presbytery: "Tell them I can't come now, and I can't be licensed yet to preach to the Angoon people. When the soldiers went to the world war, sometimes they were wounded, then they would go to the hospital and rest a while and be healed of their wounds. When they were better they would go back again and fight. I am like that. I am hurt very bad. I can't stand up to the fight now. I must rest a while, but I am going back after a while to carry on the work that Frances has begun."

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OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK

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AMANDA R. McFARLAND

Pioneer



BOARD OF NATIONAL MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 Fifth Avenue, New York



"HAT!" was the cry that assailed Dr. Sheldon Jackson; "did you leave Mrs. McFarland up there alone, among all those heathen—up there in the cold, on the edge of winter?" "Yes," was the reply, "I did, and she has neither books, nor school house, nor helpers, nor money, nor friends—only a few converted but morally uninstructed Indians, and a great many heathen about her."

This, then, was the beginning of mission work in Alaska. But there had been steps leading up to it.

In 1829 the Rev. J. S. Green, a missionary returning from the Sandwich Islands, had explored Alaska as far north as Sitka with a view to establishing a mission there. It was not until 1877, however, that a Presbyterian missionary, John C. Mallory, entered the Territory. He was sent to Fort Wrangell by the First Presbyterian Church of Portland, whose pastor, the Rev. A. L. Lindsley, had been aroused to action by the stories of the degraded and helpless condition of these pagan people. Here, to his surprise, Mr. Mallory found the beginnings of a work, a story in itself, which runs in brief as follows:

In 1857 William Duncan had come to Fort Simpson, British Columbia, under the auspices of

an English missionary society; a man of courage and faith, he had led one after another to forsake his evil ways and enter into covenant with God. As a result, a Christian village was established at Metlakatla, thirty miles away. Likewise, in the late sixties, a mission was established in British Columbia, by the Wesleyan Methodist Church. It, too, gathered in large numbers of the native peoples, many belonging to the tribes in the interior. In the spring of 1876, a little band of these native Christians secured a government contract to cut wood at Fort Wrangell. When the Sabbath came, they refused to work, meeting, as was their custom, for worship. When the work was done, one Philip McKay, known to the natives as "Clah," did not return home with the other woodchoppers but remained in Fort Wrangell to preach and teach. During the winter forty natives publicly confessed Christ and many gave up their heathen practices.

Mr. Mallory remained in Alaska only a month, but in that short time was impressed not only with the need of these people but, as evidenced by this work, their desire for better things. Nor was he the only one. A soldier at the post, J. S. Brown, though not a professing Christian, moved by the pathetic picture of this hungry, waiting people, wrote to General Howard, contrasting the condition, intellectual and spiritual, of the "Boston Siwaches" (United States Indians), as they proudly called themselves, with the Indians in British Columbia.

Through Dr. A. L. Lindsley this letter found its way to the General Assembly and there into the hands of Sheldon Jackson.

THE STORY from this point on might be told in a series of flashes on the screen. Sheldon Jackson, sent by the Board of Home Missions on a western tour, is prevented by an Indian revolt in Idaho from carrying out his itinerary, and goes to Portland. From there, upon the encouragement of Dr. Lindsley but without authority other than his own initiative, he goes to Alaska. But not alone. With him goes Mrs. A. R. McFarland, sent by the First Presbyterian Church of Portland. She had labored with her husband in New Mexico, then among the Nez Perces, and now is again seeking opportunity to serve. One sees them in those first days: the glad welcome by the eager natives, the visit to the reverent group in Philip McKay's school, the coming of Mrs. McFarland's interpreter, who, when a hundred miles up the Stickine River gathering her winter supply of berries, hears of their arrival from a passing steamer, packs her children, bedding, and provisions into her canoe and paddles with all haste to Fort Wrangell to bid them welcome; Mrs. McFarland left the only white woman in the territory to be "nurse, doctor, undertaker, preacher, teacher, mayor, and administrator."

M^{RS.} MCFARLAND reached Fort Wrangell August 10, 1877, and within a few days was installed as principal of the little school with Clah as native assistant teacher and Mrs. Sarah Dickinson, a native who had married a white man, as interpreter. Twenty Indian young women, two or three boys, a mother and her three children constituted the members of the school. "Four small Bibles, four hymn books, three primers, thirteen first readers, and one wall chart" made up the equipment. As there was no school building, the pupils met around in the homes of the Indians, the meeting place for the day being indicated by the ringing of a bell.

Immediate plans were made for the housing of the school. The only vacant room to be had at the time was in an old dance hall, and this was fitted up as a school room. When this was no longer available, an old log house near the little home of Mrs. McFarland was procured. One month after the school was removed to the log house, Clah Philip McKay, the assistant principal, was taken ill and died the following December. Help from the States was looked for on the arrival of each steamer; but no missionary. A woman of less courage and faith would have hesitated to face the coming winter with increasing work and one less to help.

Pressure had been brought upon her, too, for a

second school for the wild natives up the beach and she had consented to start one. Sixty pupils in an old log building with no books were instructed from blackboard exercises. Sabbath services at this point were also added to her already crowded schedule of work.

NO SOONER were they settled in the school quarters at Wrangell than Mrs. McFarland was confronted with another problem. One day two native girls asked to be allowed to live with her. Her limited accommodations made it necessary for her to deny the request. A few days later she learned that one of them had been carried off by a vicious white man in the territory. Difficulties were constantly arising in connection with her school work, but perhaps none more serious than those affecting her girls. Under the training of Mrs. McFarland they improved greatly in manner and appearance. So superior did many of them become that men of the town were attracted to them and bought them from their parents.

“Among a people where heathenism crushes out a mother’s love and turns her heart to stone—where for a few blankets a mother will sell her own daughter, she found that her brightest and most promising pupils were in danger.” Dr. S. Hall Young tells of her appeals to the women of the states for help:

"She described as intimately as modesty permitted the complete breaking down of the native system so far as it concerned the care of young girls, the hideous diseases, and the impossibility of purity and morality under those conditions. She appealed for a home into which she could gather the pretty and interesting little Thlingit and Hyda girls, away from their community houses, where fifty or sixty men, women, and children lived huddled together in one room; ate there, slept there, and cooked over a common log fire—no decency, no modesty, no morality, and no sanitation possible."

Consequently, during the fall of 1878, "The Rocky Mountain Presbyterian," through its columns exploited the awful condition of these young girls, and the need for a home. Interest was awakened—money forthcoming, and in the spring of 1880 the "McFarland Industrial Home" was finished at Wrangell. Here the girls received a Christian home training and the protection so much needed.

Great was the disappointment when, on February 9, 1883, this building was burned to the ground.

Mrs. McFarland describes her distress in these words:

"We entered this Home with twenty-eight girls; the work greatly prospered; but in the middle of the work one of those mysterious things happened to us. This building was swept from our sight by

the flames; we found ourselves out in the deep snow surrounded by forty children. The building where we had begun our work in 1877 was filled with miners. They sent word to us to come there and they would vacate it. Though not a comfortable house, we were thankful for this. We had not one article of bedding, no food. Toward evening we saw the Indians coming up with loads of bedding and a quantity of food. We could receive no supplies for six weeks from the states, but we were not left to suffer. Word was sent to New York about the burning of this building. The friends came nobly to our help. We received money and boxes of food from different places all over the land, until we were bountifully supplied.

"We remained in this old building some time, hoping that the Board would be able to rebuild. But the Board finally decided to remove our school to Sitka and unite with the boys' school already established. This was done and the work there has grown and prospered."

It is interesting to note that among Mrs. McFarland's pupils at Wrangell were Louis Paul, Tillie Paul (his wife), and Frances Willard, all of whose lives have counted much in Christian service for Alaska.

OUTSTANDING among Mrs. McFarland's qualifications for missionary on the field to which she had been called was her fearlessness. There are many evidences of this, not the least of these the

obvious one that she was there. The following story illustrates this: Two girls who disappeared were accused of witchcraft and were under torture. "In agony of mind she set out to release them. Her friends implored her not to go, 'for they are having a devil dance and will kill you.' As Mrs. McFarland's life had been threatened several times, special anxiety now prevailed among her friends. Sarah Dickinson threw her arms around her and, weeping, declared she was going to her death. The converted Indians, at other times so bold, warned her to desist from a hopeless errand; but, up the beach alone, hurried that Christian teacher to where her two poor girls were bound hand and foot, stripped naked, in the center of fifty dancing and frantic fiends, who with yells cut the victims with knives and tore out pieces of their flesh. Forcing her way to the side of the captives, in spite of threats and execrations, Mrs. McFarland stood warning and pleading the wrath of the United States, and after hours of the dauntless persistency cowed the wretches and took off the half-dead girls."

FORT WRANGELL is situated at the mouth of the Stickine River, and here miners reshipped from the river boats to ocean steamers, making this their headquarters during the winter. It was described as "a semi-circle of wooden houses dominated by an

empty fort; a high forest-crowned hill; a small harbor; a fleet of Indian canoes; white men, bristling and aggressive; dark Mongolians with their down-cast faces written with centuries of wrong and oppression." Dr. S. Hall Young described the effect the first appearance of the town had on him as he entered it one year later: "That gray morning with its air of dreariness and desolation drove my blood back to my heart with a sickening urge." It was not until 1884, seventeen years after the purchase, that the bill providing a civil government in Alaska was passed. A short time before Mrs. McFarland arrived, the military force which had hitherto occupied the Fort had been withdrawn. This was the only recognized authority within the limits of the land; and apart from its influence there was no law, order, or government. In a community where there were few white men and about one thousand Indians, every man did that which was right in his own eyes. Consequently Mrs. McFarland had no authority to which to turn. She felt that this was a necessity, and, law-maker and administrator, she established a local government in Fort Wrangell—ten years before Washington voted it for the Territory. The story of its inauguration is given in a letter from Mrs. McFarland to "The Rocky Mountain Presbyterian," printed April, 1878:

"We have been holding a Council and making

laws this week. You know there is no law here, and nobody under any restraint; neither those who are Christians nor those who are heathen.

“Some time ago the Christian natives got together and appointed Toy-a-att, Moses and Matthew, their most prominent and active men, as officers, to look after any troubles that might arise and punish the guilty. For a time it worked very smoothly. But after a while Shus-Taks, the wicked chief, who lives over on the Point, told the people that these men had no real authority—that I had nothing to do with it, and that they need not pay the fines. So last Saturday night my men came to me and wanted me to call a meeting for Monday, and write out some laws for them. This I did, suspending the school session for the purpose. The school house was packed full. We had a great many long speeches, until it began to grow dark. I had written out some laws, with which they seemed to be much pleased. But as it was now 5 o’clock in the afternoon, I proposed that they should take a recess until the next morning, and that I would take the rules home and copy them off for their signatures. The next morning at daybreak Shus-Taks came out on the end of the Point, as he always does when he has anything to say to the people. He then made a great speech, telling them that he knew all about what we had been doing the day before, and that I was trying to make war between him and the other people.

“When we met at the school house that morning we concluded to send an invitation to Shus-Taks

to come over and hear the laws read, and, if possible, conciliate him. He came, bringing five of his men with him. We also invited Mr. Dennis, the deputy collector of customs, to be present.

"I had the first talk with Shus-Taks. He was very hostile, and made bitter remarks. I tried to convince him that I had come up there to do him and his people good; and then read him the laws.

"He replied, that he would like to know what I had to do with the laws—that I had been sent there to teach that school, and nothing more. He said that if Mr. Dennis and I went on doing as we were now doing, that we would upset the town and bring war, and all the people would be killed. He said he supposed that I thought that I was safe, but he would advise me to send for the soldiers to come back.

"Mr. Dennis then had a talk with him; but I do not think it made the least impression.

"Then Toy-a-att made a talk to Shus-Taks—indeed preached him a solemn sermon. He told him that he was now an old man and could not live long—that he wanted him to give his heart to the Savior, who had died for him—that if he did not, but died as he was living, he must be forever lost.

"Shus-Taks replied that he did not care if he did go to hell-fire—that his people were all there. He then left the meeting.

"After he was gone the people all signed their names (or rather I wrote their names and they made their mark) to the rules I had written out. It was now 5 o'clock. The second day was gone; and we adjourned with the doxology."

Sheldon Jackson said of Mrs. McFarland:

"All the perplexities, political, religious, physical, and moral, of the native population were brought to her for solution, and her arbitration was universally accepted. If any were sick, they came to her as a physician; if any were dead, she was called upon to take charge of the funeral. If husbands and wives became separated, she was the peacemaker to settle their difficulties. If difficulties arose as to property, she was judge, lawyer, and jury. If feuds arose among the small tribes or families, she was arbiter. And when the Christian Indians called a constitutional convention, she was elected chairman. She was called upon to interfere in cases of witchcraft; and when the Vigilance Committee would hang a white man for murder, she was sent to act as his spiritual adviser. Her fame also went out far and wide among the tribes. Great chiefs left their homes and people, and came long distances to enter the school of the woman that loved their people, or to plead that teachers might be sent to their tribes."

UNDER MRS. MCFARLAND'S direction the little group of Christians was fostered. When S. Hall Young arrived the following August he found, he states, a band of Stickines ready to listen with respect to what he had to say and to carry out his plans as fast as he made them. A year later a Presbyterian church was organized, the first Protestant church and also the first American church in

Alaska, into the membership of which were enrolled twenty-three persons, eighteen of whom were natives. At this service the Indian members gave their reasons for uniting with the church. Aaron Kohanow, who was formerly a shaman and a sorcerer, said: "I understand very solemn thing to join the church. Indians don't understand as well as white man about it. Willing to go on looking to God to help me. Understand how Christ has spoken that I must be born again. I want the new birth. I ask God to give me a new heart. God hear me. Take my sins and troubles to God." Aaron had already proved his earnestness by destroying the implements of his sorcery. Chief Toy-a-att said: "You know all about how I formerly lived. How I was all the time in trouble and quarreling—all the times when the ball or knife go through me. Now I quit it all. Jesus help me. I live peaceably."

MRS. MCFARLAND lived for twenty years as a missionary among the Alaskan natives. Five years were spent at Wrangell, four at Sitka, eleven on Prince of Wales Island. On returning to the States she made her home at Alva, Oklahoma.

Miss Julia Fraser, a former secretary of the Woman's Board of Home Missions, in a letter to the sister, wrote:

"One of the most touching memories of Mrs.

McFarland is an experience connected with my last visit to Alaska. Mrs. McFarland had been away from the field for a number of years and was then living in Oklahoma. One day the Alaskan women gathered together at Sitka for their usual monthly missionary meeting. There were about thirty native women, all married and many carrying babies. All but two or three were former pupils of Mrs. McFarland. They spoke affectionately of her and lovingly recalled her teaching and example. They thanked God for what Mrs. McFarland had been permitted to do in Alaska, for her wide influence over the natives in that great country and then they prayed that the Lord would bless her and keep her and lead her gently by the hand. Mrs. McFarland was the human means used by God to make these women what they are today and the character building which she did so grandly is lasting and will abide forever."

IN ALASKA NOW

31 churches and preaching stations, 2 schools, 1 medical station, 1 boarding home, and 2 other enterprises are carried on by 16 pastors, 4 Sunday school missionaries and colporteurs, 2 community workers, 9 teachers, 5 doctors and nurses, and 29 other workers.

(For a play on this subject, see "Mrs. McFarland goes to Alaska" in Just Around the Corner, 20c)

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Five cents

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BEGINNING OF MISSION WORK IN ALASKA

BY
WILLIAM SYLVESTER HOLT, D. D.

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BEGINNING OF MISSION WORK IN ALASKA BY THE PRESBYTERIAN CHURCH

It is for the interest of true history that our Church should be clear as to the beginning of any of its Mission enterprises. Promoters of Missions pass away. Early workers complete their labor. Private correspondence from which much information could be gained is destroyed. Erroneous statements arise, and by and by are taken for the truth. Then when some one wishes to write history, unwittingly the work of some devoted laborer and friend is overlooked and a part of the truth is lost. We are near the sources of information about Alaska now. There are men and women living who know when our Church began its work for Alaska and how. My own interest in the Mission work of our Church wherever carried, has caused friends to place at my disposal missionary correspondence of one of our most honored ministers on this Coast. I have taken great pleasure in tracing this man's interest in Alaska through many years. The Presbyterian Church is indebted to the late Rev. A. L. Lindsley, D. D., pastor of the First Presbyterian Church, Portland, Oregon, for eighteen years, for opening mission work in Alaska.

Dr. Lindsley became pastor of the First Church, Portland, Oregon, in 1868. Secretary Seward visited Alaska in 1869, after the purchase. When he returned Dr. Lindsley was in Victoria, B. C. He had an interview with Mr. Seward in which he sought and obtained such information as a man of Mr. Seward's knowledge and judgment could give concerning the general condition of the natives of Alaska. Already the mind of the minister saw in Alaska a field for evangelistic effort. From this time until he was taken from earthly scenes his interest in that country continued, and he left no means untried to introduce the Gospel to that part of our land. His hands were full in his own field. He was alert to the growing needs of the white people on the coast. But he could always take time to consult the needs of the Indians of Oregon, Washington, Idaho and Alaska. His letters to the Boards of Home and Foreign Missions and to individuals are full of thought and care for the aborigines who learned to know that he was their true friend. As concerns Alaska, Dr. Lindsley used every opportunity to complete his own knowledge of the country and people, corresponding with or visiting those who had been in the country whether as

Government officials or travelers, and hoping for the day when work should be begun.

In 1875, General O. O. Howard came to Portland from Alaska, all on fire with zeal for Mission work. In a personal interview with General Howard on March 4th of 1895, he said, "I suppose I talked with Dr. Lindsley twenty times in 1875 about opening Missions in Alaska. I lived across the street from him and Alaska was a frequent subject for conversation."

As a result of General Howard's interest, Rev. E. P. Hammond and wife, who were on this coast as evangelists, made a visit to Fort Wrangel and Sitka in 1875. Mr. Hammond was undoubtedly the first American minister to visit Alaska in the interest of Mission work. He himself says they had two objects in view. 1—To preach the gospel for a short time. 2—To get acquainted with the natives and urge their need of Missionaries.

Dr. Lindsley naturally in his missionary correspondence with the Home and Foreign Boards urged repeatedly the claims of the Alaskans. At the same time, determined that something should be done, he began to look for a man to go to the field. The Wesleyans were at work at Fort Simpson in British Columbia and were meeting with success. Why should not equal success follow efforts made among our own Indians? A memorial to the General Assembly prepared by Dr. Lindsley and authorized by the Synod in 1876, was sent forward to the Commissioner. But it was never presented.

In May of 1877, Mr. J. C. Mallory, a member of the First Presbyterian Church of Portland was sent up to Alaska by Dr. Lindsley. The object of the trip was to visit Fort Wrangel and Sitka with a view to Missionary effort. Mr. Mallory found at Fort Wrangel a Christian Indian, who had been trained by the Wesleyans. He employed him to carry on a school. The rent of school room and salary of the teacher were assumed in Dr. Lindsley's name.

In a letter to the Home Board, bearing date of July 27, 1877, Dr. Lindsley rehearsed the fact of Mr. Mallory's visit, his hearty reception by whites and Indians, the employment of the Christian Indian to teach, the projection of a Church building, the promise of money from natives toward a building fund, the great need of books, the appointment of Mr. Mallory to an Indian agency in another part of the country, which his health compelled him to accept, the urgent need for a successor, without delay, and the formal application for the appointment of the Indian teacher, Philip

Simpsian (or Mackay, as he was commonly called), at a salary of \$25 per month.

His correspondence at this time with brethren in the Synod, Rev. Dr. Geary and Rev. H. W. Stratton, are burdened with the Alaskan work and recount the steps above, as already taken.

A successor to Mr. J. C. Mallory was found here in Portland in the person of Mrs. McFarland, now so well and favorably known because of her successful work in the Alaskan field. She was a member of Dr. Lindsley's church. She was a minister's widow. She was glad to do missionary work. Dr. Lindsley wanted just such a laborer and promptly became responsible for the expense of her going and for her support. On the 30th of July, Dr. Lindsley addressed the Home Board informing the Secretary of the decision to employ Mrs. McFarland and asked for her an open commission. The letter closes with these words, "I have watched Alaska ever since we owned it and believe God is guiding."

In a letter to the late Rev. E. R. Geary, D. D., written Aug. 6, 1877, occurs this passage, "Mrs. McFarland is ready to take hold of the work. Already I have advanced her \$200 of my own funds."

On the 18th of August, 1877, Dr. Lindsley wrote to Dr. Lowrie, Secretary of the Foreign Board, as follows: "The work in Alaska was begun in the belief that American Christians would sustain it. This grew out of encouragement given by myself and General Howard that we would do something for Alaska. Mr. Mallory took possession of what was thus found to his hand. He hired Philip Simpsian, the teacher, for three months. He made me responsible for all and I had no desire to go back on it. Nay, I accepted the charge as the will of God and we could not pause.

"It seems to me plainly the dictates of Providence that we should take charge of this Mission. It stands in my name as I have assumed its support. I apply to you and to the Board of Home Missions to take it off my hands."

A letter dated September 7, 1877, addressed to Drs. Kendall and Dickson says, "My conferences with Dr. Jackson and Mr. Mallory led me to invite Dr. Jackson to reconnoitre the Alaska ground, Mr. Mallory having decided to accept the agency of the Colorado Indians. This was done in my name. I have already advanced \$190 and am responsible for a similar amount in addition, to Mrs. McFarland."

Dr. Lindsley's urgency for a missionary who could preach the Gospel was re-inforced by his missionary teacher, Mrs. McFarland. She writes from Fort Wrangel, September 13, 1877, "I am

very much interested in my school and am kept very busy. The people here are exceedingly anxious for a minister to come. I have had several chiefs and prominent men to see me and all ask 'how many moons till the white man preacher comes?'"

September 28, 1877, a letter was sent to Dr. Dickson of the Home Board, saying, "Several ministers have addressed me about the Alaska field. I pray the Lord send us a man for Wrangel. There is an 'abundant entrance.'" That Dr. Lindsley also continued his financial aid as well as spiritual interest is shown in a communication to Mrs. McFarland, dated October 8, 1877, forwarding her \$100 and saying, "I shall feel hurt if you do not let me know what you want which I can supply. Thank God that you are in this work."

About this time there is evidence that the good Doctor's reiterated desire to have the Board assume the work in Alaska was soon to be realized. October 20, 1877, he writes Dr. Dickson acknowledging "\$500 for Mrs. McFarland and Philip Mackay and will report thereon according to directions." He continues "both the Presbytery of Oregon and Synod of the Columbia very heartily endorse the action which I had taken concerning the Alaska mission." In the letter from Dr. Dickson above referred to are found these words, "We most cordially assume the Alaska work." This is what Dr. Lindsley had always hoped and urged. It was at once approval of what he had done and a guarantee of the continuance of the efforts of years. But some time elapsed before the Home Board came into control.

On November 9, 1877, he once more writes the Home Board, "The Alaska Mission looms up again. The people of Sitka are praying for schools and ministers. The U. S. Collector applies to me for teachers. He promises school room and house rent and pecuniary aid. There are 2500 Indians in and near Sitka and 250 whites and half breeds. No church or minister (except occasional services by a Russian priest) no school or teacher; little or nothing to distinguish the population from a heathen race. I am now writing to a well qualified Christian lady in the hope that she will go to Sitka to teach." From this time there is an extended correspondence with the Collector, with the lady above referred to, who is Mrs. S. Hall Young, nee Kellogg, and her friends, with Senators and Congressmen, and with the President of the United States,—in all seeking the welfare of the Indians, and the guarantee of protection to those who might enter upon the field.

In November he writes to the Home Board Secretary, "The need of an ordained minister for Alaska is very great Poor

Alaska stands pleading at the door of our church; God is offering the glory of her redemption to us. Is there no devoted and competent missionary to heed the call?"

December 1, 1877, replying to a letter from Mrs. McFarland he says, "You are yourself as teacher, an answer to many prayers. Do not be discouraged at the delay of missionary help. I sometimes feel impatient. It rebukes me to reflect that the cause is God's and that I had waited long before Mr. Mallory appeared, and you were released from all other engagements that you might undertake these self-denying labors."

Early in 1878 came the formal control of the Home Board over the Alaska field. Dr. Lindsley gladly yields up the charge and February 4th writes Mrs. McFarland, "Here is your commission and directions. Henceforth you will report to the Board." In the same letter which bore Mrs. McFarland's commission to her went the cheering intelligence that "Rev. J. G. Brady has been appointed missionary to Alaska by our Board." Dr. Lindsley learned this from a telegram from New Fork, dated January 31st, announcing the commission of Mr. Brady and the appointment of Miss Fanny Kellogg as a teacher for Sitka.

Our sketch would hardly be complete without a momentary reference, in closing, to Dr. Lindsley's subsequent visit to Alaska commissioned by the Board of Home Missions and the Presbytery of Oregon to organize the first Protestant church in that territory. Drs. Kendall and Jackson, who were then making the Alaska tour, assisted at this service.

WILLIAM SYLVESTER HOLT.

1925

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A Parson's
Strange Adventures
with
Men of Many Kinds

by
Mildred Harrington

BOARD OF NATIONAL MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
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A Parson's Strange Adventures with Men of Many Kinds

In his forty years as a "sky pilot" in Alaska Dr. S. Hall Young has touched the heights and plumbed the depths of human nature, and he has found that the white flower of sacrifice and devotion blooms in low places as well as in lofty ones—
The story of this famous "Mushing Parson"

By Mildred Harrington

IF YOU were stranded in Alaska, a stranger without a cent in your pocket, there is one name the mere mention of which would prove an "open sesame" to either the finest home or the humblest camp in many sections of that vast, splendid country.

It is the name of Dr. S. Hall Young. His official title is "Presbyterian General Missionary to the Territory of Alaska"; but he is far better known, throughout his pastorate of nearly 600,000 square miles, simply as the "mushing parson."*

Now, in a raw frontier country—such as Alaska was when the mushing parson adopted it almost half a century ago—a "sky pilot" had to prove himself a *man* before anybody bothered to find out whether or not he was a *preacher*. Right or wrong, theology played second fiddle to courage, endurance, and resourcefulness.

The rough-and-ready men of the wilderness

applied that test to the new parson, and they found that he could "mush" over the toughest trail, with his dog team, fifty or sixty miles a day; he could carry a heavy shoulder pack, side by side with men twice his size; and when time came to pitch tent, the parson still had enough energy left to flip flapjacks and to broil moose steaks as well as anyone else in the entire outfit.

In the days of the gold stampedes, men saw him share his last can of condensed milk and his last ounce of "dust" with a comrade of the road who was down on his luck. While they stood by, awkward and helpless, he would tenderly nurse the worst rascals in camp through typhoid or pneumonia.

At night, when the camp fire burned low, these men showed him what they had jealously guarded from every other eye—pictures of their wives, or of their sweethearts, who were waiting "outside."

If there was to be a dog-sled race, they called on the parson to judge it, knowing that everybody, including the dogs, would get a square deal.

It was a horny-handed miner, a veteran of many stampedes, who said, "One of these *deaf an' dumb* chaps wouldn't hav' no trouble tellin' how the boys in the outfit felt toward the preacher. Actions make a sight more noise than talk, when men are fightin' crazy fer gold."

Most people would say that Doctor Young's life has been filled with the hardest of hardships. But at seventy-eight, the mushing parson is enthusiastically certain that these very hardships have brought him more thrilling revelations of the beauty and majesty of nature, and more satisfying fellowship with great-hearted men and women, than any one human being has a right to ask of life.

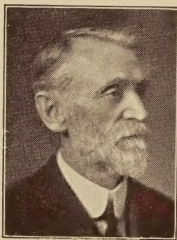
Doctor Young lacks six or seven inches of being a six-footer, and he is not an inch barrel-chested; but, with his

eightieth birthday just around the corner, he is straight-backed, alert-eyed, firm of voice and of handclasp. He talks, thinks and feels twenty years younger than he is.

There is a sort of inner flame, a radiant eagerness of spirit about him, that has nothing to do with years. In serving others, *he has simply forgotten to grow old.*

"The funny part of it," he chuckled, when I talked with him during his recent business trip to New York, "is this: When I set out for Alaska, I had just been turned down by two insurance companies as a bad risk; and I had been refused an appointment to China, or to India, on the ground that I was too delicate to stand the hardships.

"The Mission Board granted my request to be sent to Alaska, largely because nobody else wanted to go. Besides, by that time they had decided that I was going to die anyway, and that they might as well let me die happy.



DR. S. HALL YOUNG

"I WAS the traditional baby that wouldn't fill a quart pot; and as I grew up I persisted in remaining ailing and pindling. To cap the climax, just as I was ready to enter college, I was threatened with blindness, and had to spend six precious months with bandaged eyes in a room lighted only by my hopes. When the doctors took off my bandages, they warned me that books were not on the program for some time to come.

"I needed money almost as much as I needed strength, and I decided to combine my search for the two. So I went to the mountains of West Virginia, where I was in turn a farm laborer, a book agent, a clerk in a country store, and a school-teacher. Every minute I wasn't busy at one of these jobs, I spent tramping, fishing, and hunting; I learned to handle a gun, and to take care of myself in the woods.

"As soon as I had got together a few dollars and a few pounds of flesh, I set out for the University of Wooster, in Ohio. By the end of the first term, I had exhausted my money and my strength, and was obliged to return for another summer in West Virginia. Then I went back to Wooster, and managed to graduate. The following year, 1876, I studied at Princeton Theological Seminary. Two years later I was graduated from Western Theological Seminary, and was ready, at last, to carry out my long-cherished determination to be a missionary."

WHEN Doctor Young sailed for Alaska forty-six years ago, disgusted Americans called it "Uncle Sam's Icebox" and "Seward's Folly." Nobody thought that this vast new territory would ever amount to a hill of beans.

Ten years had passed since the United States had taken over Alaska, but little had been done to improve the conditions which remained after the Russian occupation. A few

* Since this was written, Dr. Young has retired from active work in Alaska and is now serving the Board through promotion.

more it was the squaw-man that shuffled past me through the open door.

"As soon as I had done what I could for the sick boy, I hurried back to that disreputable shack on the edge of the village. The white man was where I had first seen him—stretched on that heap of dirty blankets.

"What do you want?" he snarled. "I did what you asked, didn't I? Go away and leave me in peace!"

"I did not try to preach at him. I just sat there and talked about anything that came into my mind. After a

over the steep precipices. We saw one place where a dozen horses were wedged with their packs in a narrow gorge, those on top with their heels in the air, kicking and screaming.

"Of the three hundred thousand that started for Dawson that year, only about six or seven thousand held out to the end. Perhaps forty-five thousand more reached the camp the following spring.

"Among the hordes of eager adventurers were gamblers, confidence men, cheap actresses, and others of their ilk.



The Missionary in Northern Alaska Travels by Dogsled

while, I got to books.

"All at once, he jumped up and began to rummage on a rafter. Presently he found a battered tin box, from which he fished out a handsome leather-bound Greek Testament. He handed the book to me. It fell open at the fourteenth chapter of Saint John.

"Let not your heart be troubled," I began.

"He snatched the Testament from my hand, and in a deep, rich voice, read the beautiful Greek phrases far more surely than I could have done.

"Then, as suddenly as he had begun, he stopped. With a hopeless gesture, he returned the book to the box and sagged back on his pallet of ragged blankets.

"Go away," he whined. "You make me remember."

"A few days later I went back. But the bark shanty was empty. I never saw him again.

"That man, in his degradation, was a sermon more powerful than can be preached in words. A sermon on the tragic and terrible consequences of being false to the good that is in every human heart. No one of us can play the traitor to his own soul and not pay a fearful price for that treason."

AT THE end of ten years, largely because he wanted his little daughters to go to schools where there were English-speaking children, Doctor Young left Alaska—he thought forever. But after nine years of pastorates in California, Ohio, and Iowa, he was still homesick for the bigness and the freedom of the North.

About this time, the great Klondike excitement broke out, and he was urged by the Mission Board to go back to look after the tenderfoot prospectors.

"I was ready in a week," he told me, "and landed at Skagway in August, 1897, with a crowd of twenty thousand gold-seekers, the rawest bunch of tenderfeet I ever saw. There were more lawyers, bookkeepers, clerks, and school-teachers among them than there were miners. Many of them hardly knew a real horse from a sawhorse; and not one in twenty ever had made a pack before."

Frequently, on the trail, Doctor Young forged ahead of the outfit to have a hot supper waiting for the packs. Sometimes he cooked until ten o'clock at night, after a fifteen-hour day, during which he had made twenty miles carrying a seventy-five-pound pack.

"The hardships along the way were incredible," he said. "Food gave out. On the steep trail, hundreds of men and animals were killed or maimed. Many slipped and fell

But by far the greater part of the stampeder were keen, intelligent men—many of them well-educated—who had left behind some loved one for whom they were struggling to win a fortune. I have always had a tremendous admiration for those who refused to quit; who held on until they were winners in the terrible fight.

THE hardships of the trail brought the best, or the worst, of a man to the surface. We saw human nature in great, raw hunks; and sometimes the spectacle wasn't without a sort of grim humor.

"There was the case of the two old farmers from Kansas. Lifelong friends and neighbors, they had bought their outfit together, packed it over the mountains, whip-sawed their lumber and made a boat. And then—they quarreled over the cooking!

"Their feud became so bitter that they refused to travel further together, and proceeded to divide their stuff into two separate piles. They even counted the candles and cut the odd one in two pieces. When it came to the tent, they made short work of that—simply cut the ridge rope in the middle and split the tent into two useless halves! The stove they couldn't divide, so one of them smashed it with a hammer.

"Finally, they had disposed of everything except the boat which they had worked so long and so hard to build. Those old idiots glared at it and at each other. Then, without a word, each took a handle of the crosscut saw. They sawed that boat in two, and each began to board up his end.

"I don't know whether or not they ever got to Dawson; but I do know they didn't make the trip down the Yukon in those ridiculous half-boats!

"When I reached Dawson myself, I immediately began looking around for a place in which to hold services on the following Sunday. I tried all the saloons and dance halls first—they were the only houses that would hold more than half a dozen men at once. But I couldn't rent a saloon, or a dance hall, for love or money. Not always because the owner had any prejudice against my preaching in his place, but because every square inch of the floor was rented at high rates to men who slept on it in shifts.

"Finally, I heard of a dance hall that had been abandoned in a half-finished state, because the owner had run out of funds. He rented it to me for seven months for eight hundred and fifty dollars; and a bunch of college boys helped me get that miserable shelter ready for services. We dug our stove out of a snow drift at the back of

a saloon. We made seats of fir blocks, sawed into stove length and set upright. The pulpit was a longer section of fir log.

"When I faced my congregation of about sixty men, on that first Sunday morning, I felt repaid for everything. There were eleven denominations represented, and fifteen members of that strange little congregation had brought their own Bibles. Some of the men had mushed in as far as twenty miles for the service. One man told me that it was the first time he had heard the Word of God since he had left Maine, twelve years before."

DURING the winter that followed, the camp at Dawson was swept by fever and by diseases resulting from lack of proper food and shelter. Death stalked through the Klondike; and night and day the parson fought it.

"One day during this terrible siege," he told me, "a fine-looking, up-standing chap appeared at my door.

"Are you the minister?" he inquired.

"Yes," I said. "What can I do for you?"

"I wondered," he said doubtfully, "if you would conduct a funeral for me?"

"Why, certainly," I replied; "when is it to be?"

"Right away—if you are willing."

"Why *shouldn't* I be willing?"

"Perhaps, when you know the circumstances, you won't have anything to do with the funeral."

"Who was the dead man, and what disease did he die of?" I asked.

"My visitor looked me squarely in the eyes.

"I don't know his name," he said quietly. "They called him 'Black Bob.'" He didn't have any disease. I shot him last night."

"Then he told me about it. Two or three days before, while my visitor and his partner were out prospecting, this Black Bob had broken into their cache and had stolen most of the grub on which they must depend that winter. The night after the partners got home, the thief came back for the last sack of flour and a gunny of bacon, for he didn't know they had returned. They waited until he had picked up the sacks, then they called out to him to drop the stuff. Instead, he began to run.

"The partners had been mad before. Now they saw red. In the Klondike, a man's grub was his life. This man was walking off with their life. 'Stop, or we'll shoot!' they

yelled. The man kept on running. They fired. It was my visitor's shot that got the thief.

"Of course I conducted the funeral. My visitor, his partner, Black Bob's partner, and three other miners acted as pallbearers. So far as I know, it is the only case on record in which a homicide served as pallbearer to a man he had killed!"

Doctor Young was in the vanguard of the great Klondike, Nome, and Fairbanks stampedes, as well as in many smaller ones; but he did not allow himself to become infected with the "gold fever" which wasted men's bodies and warped their souls. He never personally staked out a claim for himself, even though he often had first choice of the finest locations.

"While I was at Nome," he said, "a man whom I had nursed through the epidemic staked out three claims in my name, on what afterward turned out to be the famous Third Beach pay streak. When I got up from my own illness, I sold one claim for a thousand dollars to pay my doctor's bill. The other two, I sold for almost nothing to get funds to help friends who were in need. . . . Five years later, these three claims were sold for a little over two million dollars."

"Didn't that make you feel sick?" I couldn't help asking.

The "mushing parson" shook his head.

"No," he said, "I had lived in the Klondike long enough to see the futility of gold. Those were the days when it took one hundred and fifty dollars to buy a ton of coal. Frequently, twenty dollars wouldn't purchase a potato. I saw starving men, with scurvyed gums and bloated bodies, lying on bunks under which were cached a king's ransom. . . . But gold can't be eaten!"

"I saw how gold blinded men to the riches all about them—to the splendor of the sunsets, the magnificence of the mountains and glaciers, the immensity and freedom of the country. It was enough for me to let my soul commune with the beauty of sky and earth, to listen to the music of the frost harp, and to enjoy the rich fellowship of the great North.

"I guess," he finished whimsically, "the good Lord loved me too well to give me the trouble and care of gold!"

I couldn't help thinking that there must be many millionaires in the world to-day who would give all their wealth for even a small share of the riches which the "mushing parson" has in such abundance—the riches that moth and rust cannot corrupt, nor thieves break through and steal!

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